

44-5.
16

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N.J.

BX 9225 .F56 F56 1840

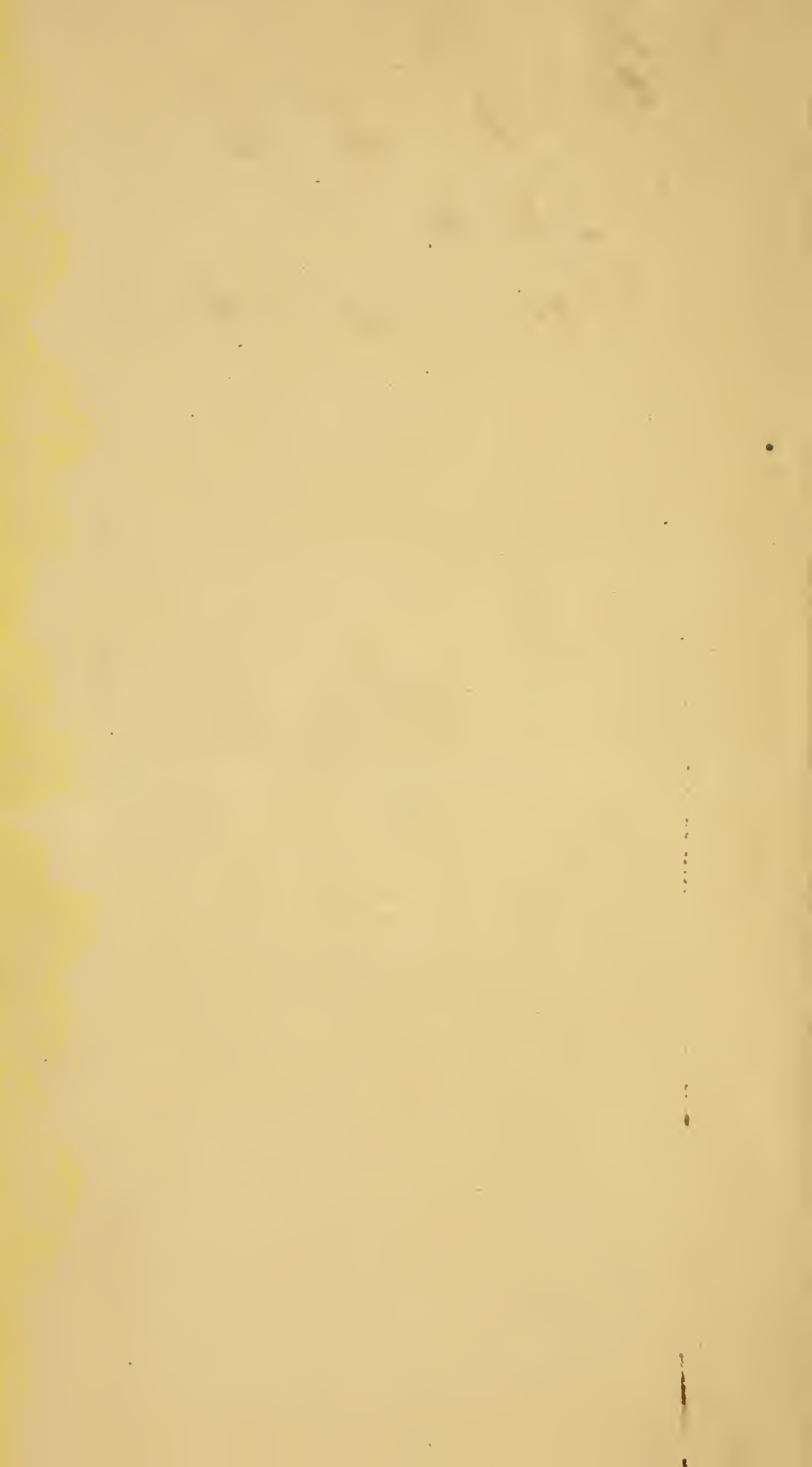
C Findlater, William.

S Memoir of the Rev. Robert

I Findlater ... together with

Society of Inquiry

Presented by
Rev. E. W. Alexander



James H. Alexander

MEMOIR

OF THE

✓
REV. ROBERT FINDLATER,

LATE MINISTER OF THE CHAPEL OF EASE, INVERNESS.

TOGETHER WITH

A NARRATIVE OF THE REVIVAL OF RELIGION

DURING HIS MINISTRY AT LOCHTAYSIDE, PERTHSHIRE,

IN 1816—1819.

TO WHICH ARE PREFIXED

MEMOIRS OF HIS PARENTS.

BY THE

✓
REV. WILLIAM FINDLATER,

MINISTER OF DURNES, SUTHERLANDSHIRE.

GLASGOW:

WILLIAM COLLINS, S. FREDERICK STREET.

EDINBURGH: OLIVER & BOYD—W. WHITE & CO.—W. OLIPHANT & SON.

DUBLIN: WILLIAM CURRY, JUNIOR, & CO.

LONDON: WHITTAKER & CO.—HAMILTON ADAMS, & CO.—

SIMPKIN, MARSHALL, & CO.

1840.

Printed by William Collins & Co., Glasgow.

DEDICATION.

TO

THE REV. JOHN MACDONALD,

MINISTER OF URQUHART, ROSS-SHIRE.

MY DEAR SIR,

In bringing these Memoirs to a close, and in resolving to lay them before the public, it has occurred to me, that I should be borne up in my decision by a religious public, as well as gratify my own feelings, in dedicating them to you.

Your character and labours have now for upwards of thirty years become public property ; and I make no apology for addressing you thus publicly. Your animated and faithful warnings and your eloquent and impassioned addresses—in your incessant travels throughout the greatest part of the northern and western Highlands especially—have been publicly acknowledged as the honoured means of arousing many to ask the way to Zion, and who shall prove your “crown of joy and rejoicing :” and your example has roused, and I trust, will still rouse and animate others of your junior brethren in the work of the ministry to renewed and active labours in preaching to their beloved countrymen—both “in season and out of season”—the glorious Gospel of the Son of God.

My dear brother often spoke with affectionate

esteem and gratitude of your visits and labours, and viewed them as the principal—indeed the first public means of awakening that general concern for eternal things manifested among his charge and in its neighbourhood. The seed sown he felt highly honoured in watering. In talking of the glorious revival during his ministry at Lochtayside, with a modesty peculiar to himself, as well as in justice to your honoured labours, he used to say of you, “*quorum maxima pars fuit.*” My beloved and honoured parents also were often at a loss whether to admire more your talents in the pulpit, or your edifying conversation in private.

May your “bow still abide in strength!” And, while descending the vale of years, may you experience the high consolation of those precious doctrines which have revived and comforted the hearts of others through your honoured instrumentality. As you have thus been the means of watering others, may your own soul prove as a “well-watered garden”—yielding those fruits in old age which redound to the glory of His grace! Go on, dear sir, in the strength of that grace which “it has pleased the Father should dwell in all fulness in Christ.” May your mantle fall on more than one Elisha. And, when called to give an account of your stewardship, may you be enabled with joy to adopt, in a subordinate sense, the words of the inspired prophet, and say, “Behold me and the children whom the Lord has given me.”

Reverend and honoured Sir,

Yours with affectionate respect,

WILLIAM FINDLATER.

Manse of Durness. 17th Aug. 1840.

PREFACE.

IN resolving to publish the following Memoirs, the Author has felt no little hesitation and difficulty. To present them faithfully, yet so as not to offend, and even the expediency of publication after the lapse of so many years, have been subjects of anxious thought. He has had also many feelings of delicacy to overcome, from the near relation in which he stood to the subjects of these Memoirs, with apprehensions lest the attempt might be attributed by some to motives of vanity, and executed by too partial and friendly a hand, to be esteemed as just and faithful portraits of character. Considering, however, each of them as persons eminent for piety, and of acknowledged public usefulness in their different spheres of action, it occurred to him and to a few respected and excellent friends,—to whose wishes and judgment he would submit,—that it was his duty to devote some leisure hours to the recording of those principles by which they were animated, and of some incidents in their lives, and some prom-

inent features in their characters, by which they were distinguished, which might prove the means of strengthening the faith and of encouraging the exertions of others to similar and renewed acts of usefulness,—“to thank God and to take courage.”

His principal object, however, is to present to the public an example of the diffusive influence of *domestic religious instruction*, and the happy consequences resulting from it in the life, character, and usefulness of one individual whose labours have been countenanced so much in a pleasing revival of religion, which has already been incidentally noticed in some pamphlets and periodical religious publications about the time, which have excited the joy and thanksgiving of many excellent persons in different places, and who regret that there has not been a more authentic and enlarged account published—whose ardent prayers are daily ascending to the Father of lights for the outpouring of His Spirit, that times of revival may still be seen in our Church—the Lord building up Zion, and appearing in His glory. While the Author rejoices at the zeal manifested and the exertions made in our day, for the diffusion of the Gospel both at home and abroad—while our Church is lengthening her cords, expanding, as it were, her wings to the east and to the west, both to Jews and Gentiles—may we not view it as a favourable omen, that the time to favour our beloved

Zion with still greater and more numerous tokens of His special blessing may be fast approaching, notwithstanding the efforts of infidelity and superstition on the one hand, in attacking her doctrines, and of liberalism and Erastianism, on the other, to overthrow her institutions and temporal privileges? And while she is rousing herself under discouraging circumstances in the higher places of our land, in setting forward the machinery of her schools and churches; still we must beware of trusting to an arm of flesh, join trembling with our mirth, and see that it is “not by might or by power, but by His Spirit,” that external means are made effectual in promoting the Divine glory and the welfare of immortal souls.

About the time of this revival, the instruments which the Lord so highly honoured in the work, while they rejoiced at witnessing the power and the influence of the truth on so many of their hearers, —“saw the grace of God and were glad,”—still they cherished a fear and holy jealousy both of themselves and of some of those who were deeply affected, lest even the semblance of glorying in instruments might provoke the Lord to suspend or withdraw the gracious influences of His Spirit manifested at the time; and fully aware of, and afraid that the goodness of some might prove as “the morning cloud or early dew,” they felt shy in form-

ing conclusions from promising appearances, and did not approve of some of the statements made public at the time, as detrimental to serious inquiry and growth in grace, and tending to foster an opinion in the minds of the subjects of strong excitement, that the movement of the affections and feelings was “all in all” in religion.

By those attached and warm-hearted hearers south and north, who derived spiritual improvement under his ministry, the following Memoir of his valued brother and the Narratives of Revival will be read with much interest, and may be deemed a more lasting memorial of their much-beloved pastor than what a goodly number of them so ardently wished—a few specimens of his sermons—which the writer of this regrets he cannot comply with, as he seldom or ever committed his sermons to writing; satisfying himself with a very few notes as to the arrangement of his subject, and chiefly written in short-hand. And he requests that if any of them are possessed of written notes of what they heard, they will have the prudence and discretion to suppress them from the public eye; as the most solemn truths and the most impassioned addresses are perceived with different emotions and feelings from the press, and when uttered by the earnest and living voice of the preacher.

He takes this opportunity also of publicly expres-

sing his obligations to some excellent friends for the information and interesting statements conveyed to him, of which he has availed himself in the Memoir and Narrative, and whose names, had he special permission to mention them, would add weight to the moral evidence of the facts stated, being all living and eye-witnesses.

He has used the liberty of suggesting a few remarks and reflections which occurred to him at the time, while preparing the materials for the work, which he trusts may convey some practical hints to some of his readers, as to the principles of action and the path of duty. Others may deem them common-place and uncalled for, and may differ in opinion as to the sentiments expressed. He trusts, however, there is nothing advanced inconsistent with Scripture doctrine or the analogy of faith. The Author's distance from the press, as well as his not being in the habit of writing for it, may excuse him for the want of that precision of expression and strict logical arrangement, which are due to the public from those who write for their benefit. He has endeavoured at least, faithfully and conscientiously, and that without any undue eulogy, to record facts, and the sentiments and views of endeared relatives, to which he was constrained no less by his own feelings, than by the solicitations of other respected friends, who still remember their works of faith and their labours of love.

That the work may be accompanied with the Divine blessing—that the Lord may grant times of reviving and refreshing from His presence—and that many such faithful witnesses for the truth and labourers in His vineyard may arise in our land, is the earnest wish and prayer of the

AUTHOR.

DUBNESS, 17th Aug. 1840.

CONTENTS.

	Page
Introductory Remarks, ...	1
Memoir of Mr. Robert Findlater, ...	11
Memoir of Mrs. Helen M'Rae, ...	80
Memoir of the Rev. Robert Findlater, ...	90
Narrative of Revival, ...	174
Narrative of Experiences, ...	235
Memoir of the Rev. Robert Findlater continued, ...	272
Conclusion, ...	315

INTRODUCTORY REMARKS.

It is a trite observation, but founded on a correct knowledge of the history and experience of mankind, that example has more powerful influence in forming the character, and actuating the conduct, than precept. Its influence has been felt in every department of life, exciting to a laudable emulation, and stimulating to action many of those whose names are celebrated in the page of history, as heroes, statesmen, and orators. With the exception of a few—who would be distinguished by originality of thought, or singularity of conduct, from their fellow-men in any circumstances—it pervades even to the lowest grade; and has thus a leavening influence on the general mass of society.

We find that in adaptation to this *imitative principle*, or faculty in human nature, the Almighty has wisely ordained, that a great proportion of His revealed will should be recorded, not merely in doctrinal statements, or didactic lessons, but also in historical narrative and biography; which are calculated so powerfully to actuate the conduct and excite to imitation. Hence the exhortations addressed to

believers—to be “followers of them who, through faith and patience, are now inheriting the promises; to follow the footsteps of the flock; to seek the good old paths, and walk therein; and to covet the best gifts,” &c. Even the minute and casual incidents mentioned in Scripture—like the short episodes in a great poem—are fraught with beautiful and instructive lessons, both for warning and encouragement. “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. xv, 4. We are not precluded, by Scripture, from noticing the virtues that adorned, and the graces that have enriched the characters of those in our day and generation, whose conversation has been consistent with their profession, and whose example and influence have given a tone to society. While “the memory of the just shall be had in everlasting remembrance,” it is profitable, as well as pleasing and convincing, to learn from *facts*—recent and living examples—the influence and the power of religion.

Many pleasing and interesting narratives, “founded on fact,” have lately issued from the press, tending to convey important religious instruction; and these have found access so some classes of readers, who would otherwise be precluded from information on several of the most important and practical truths and lessons of religion, which they are intended to convey; and which, in any other abstract or didactic form, might prove repulsive—especially to such as peruse light reading only, or works of fiction. It is very questionable, however, whether these are attended with such benefits as their authors fondly anticip-

ate—even though *founded* on fact. In perusing such works, the mind is hurried on with the various incidents of the *tale*, and feels more anxious to find out how it ends, than solicitous to derive instruction from the lessons it gives. The reader feels like one carried along a rail-road, with such rapidity, that the eye can take no correct or steady view, and the memory cannot retain distinctly a recollection of the scenery, however beautiful or diversified, through which he is hurrying along. Besides, the reflection, like a spring pressed, irresistibly forces itself back on the mind, tending to repel the moral or spiritual instruction conveyed by the conclusion to which one inevitably comes, ‘this may *not* be matter of fact, it may be merely the well-wrought fiction of the author, and not the incidents of *real life*.’ Thus the reader, however interested, or probably affected, with the various incidents of the tale, having no *resting-place* on which he may fix with confidence, his resolution vanishes without any permanent influence on the heart or character. A few isolated facts, wrought up into fiction, by the creative fancy of the writer—like the objects seen through a *Kaleidoscope*—may appear brilliant and excite admiration for a while; whereas Biography, or the memoirs of a real life, if faithfully executed—like the *Camera Lucida*—represents to us the scenes and objects of nature as they really exist. In perusing the memoirs of excellent characters, not only is the attention arrested, and the judgment strengthened, but the conscience is often awakened and reminded of duty, and the *imitative faculty* called into action. A *basis* is thus formed on which truth stands. The reader is reminded and admonished, as

to the frame of his heart and the actions of his life. They prove often influential—though silent monitors—in leading to serious inquiry, and persuading in several instances to “go and do likewise.”

Here the author would take the liberty of remarking, from his own experience, that next to the conversation and society of those who, in their conduct, manifested the power and hallowing influence of religion, he has derived more benefit from the perusal of the memoirs of eminently pious men, in strengthening his belief in the truths of religion, and in impressing his mind with its importance and necessity, than all the valuable treatises on the evidences, either internal or external, which he ever read. And he would earnestly and respectfully suggest to his brethren in the ministry, the practice of giving out to young and inquiring readers such memoirs as they may have, and which they will find more readily perused than other works, however valuable, on the evidences, or on practical and didactic Theology—with well selected books of this description all village libraries should be supplied.*

* He would by no means insinuate, that treatises on the evidences of Christianity are to be neglected or superficially read. Infidelity and scepticism, in their various forms, must be met; and the prelections from the Theological chairs make it imperative on students of Theology to peruse and study such. There is a danger, however, that several young men, in their early preparations for the ministry, are more ambitious of exercising themselves as intellectual Gladiators *for* the truth, than in exercising themselves to experience the influence and power *of* the truth—by which alone they can be constrained, not only to know *why* they should preach, but also *what* they ought to preach—“holding forth the word of life, the mystery of the faith, in a pure conscience.” Of what avail will it prove to the flock, although they may be defended from being a prey to wolves and ravenous animals, if they are allowed to pine away with hunger, and not led to those rich pastures which are to be found in the doctrines of the gospel,

While the writer of the following sheets rejoices in the number of interesting and well-written Memoirs that have appeared already, and are still issuing from the press; yet it will be found that a great proportion of these is, of persons who have been eminently distinguished by their writings, in the various departments in which their talents have excelled. To the great bulk of readers they are viewed as far removed from ordinary minds and habits—moving in a higher and more distant sphere—and consequently the influence of their attraction is less felt. To such, the incense of *admiration* is more frequently offered, than efforts made to imitate or excel. In order to render this species of writing more influential and effective, he is decidedly of opinion, that it must descend more extensively to the ordinary and lower walks of life. The broader the base is laid, the firmer the foundation, and the higher the superstructure that may be raised upon it. The perusal of the ‘Dairyman’s Daughter’ and the ‘Young Cottager’ by Leigh Richmond, has been attended with more *individual* excitement and conversation than some of the most admired and best written Memoirs in the English language. Besides, the local and personal interest felt by such as have had the advantage of cultivating the acquaintance of those whose Memoirs are laid before the public, may have its use, in inducing several to read them. To such, though limited, the perusal of them may recal to their minds the examples they had seen, and the instructions and faithful warnings

by which alone they shall be enabled to grow in every virtuous disposition and every holy and heavenly affection?

they received: and thus prove happy means of reviving former transient feelings, and fixing more deeply and indelibly the “impressions of the heart,” and while “considering the end of their conversation, they may hear them—though dead—still speaking;—and follow their faith.”

While he rejoices also at the efforts made by several ministers and private Christians in the superintendence and teaching of Sabbath schools, by which many—that would otherwise be totally neglected, and allowed to wander at large and harden each other in evil ways—are collected together to receive Christian instruction and counsel; and while the experience of a generation has testified their utility, in “plucking many as brands out of the burning,” and from these nurseries of early religious training, many have been raised up to eminence in religious knowledge and pious feeling—still, it is to be feared, that in many instances they have not been accompanied by those effects which their patrons and teachers so fondly anticipated. The cause of failure is mainly to be attributed to the neglect or want of concurrence of *domestic instruction*. Several Christian parents, it is to be lamented, satisfy themselves with devolving upon others the religious as well as intellectual instruction of their children, and are not sufficiently careful to *follow out* these instructions communicated in Sabbath schools, satisfying themselves that all is right, and perhaps soothing their consciences as to the neglect of family instruction, by attending themselves on Sabbath evening sermons and public religious exercises. DOMESTIC INSTRUCTION,—he repeats it,—as it has been the earliest—

so in every age it has proved the most effective source of pious feeling and exemplary conduct: and to this important and solemn duty being either faithfully performed or sinfully neglected is to be attributed, in a great measure, the spiritual health, or the moral pestilence of the age. If the fountain be poisoned at its source, how can the streams be healthful?

The first part of the following sheets is to be devoted to a short exhibition of an eminent example of faithful domestic instruction in the lives of endeared parents—the second to the development of the character and history of a beloved brother, the subject of their prayerful remembrance, and early religious training.

From the endearing relation in which the writer stands to the subjects of these Memoirs, he has had no small feelings of delicacy to overcome, in submitting to the public, recollections and memorials of pious and respected parents, and those of an only brother, whose memories—even after the lapse of so many years—he feels still endeared to him by many hallowed and pleasing associations. He is fully aware, that in the attempt to delineate their characters, a discerning and impartial public, who cannot be supposed to enter into his feelings, may view the account as partial and over-valued; and while he feels and acknowledges the force of this, others similarly circumstanced will at least excuse the attempt. He is convinced that a goodly number of those who enjoyed the privilege of their society, or heard of their characters, will not esteem the work as recording imaginary excellencies. Indeed in some cases, he has deemed it a duty to suppress the views

and opinions of some strongly attached friends expressed and conveyed to him.

It cannot be expected that the life of a Missionary clergyman in the Highlands,

“And passing rich with forty pounds a-year,”

can furnish much variety of incident, or excite that interest which is felt by the general reader for those who have flourished, or taken a part in heart-stirring scenes and times—far less that of a private Christian in the humbler walks: yet how humble soever the instruments employed, when taken in connexion with events and circumstances deeply important to a religious mind, it is the province of true philosophy, to trace effects to causes, and to admire the sovereignty of Divine Wisdom and grace in honouring humble—and to human wisdom—unlikely means in accomplishing the greatest good. Thus, what appeared unlikely even to Samuel at first view, was ordained to accomplish great things. David, the youngest of the family, then but a “stripling,” must be anointed to be king. It was against all human probability that the poor fishermen of Galilee should be honoured as the instruments employed by God, in publishing a religion which was to overturn the systems of Paganism and idolatry, which were so deeply rooted for ages, and supported by the civil power. Such however was the appointment of Him “who is wonderful in counsel and excellent in working.” We can only resolve this, in the words of our Saviour, when he said—“I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for so it seemeth good in thy sight.”

While we have cause to admire and adore, and see the insufficiency of human wisdom and learning, so as to humble the pride of man, and show forth the excellency of the power to be of God; yet we generally see, that He delights to honour and encourage, with tokens of his love and approbation, the zealous and conscientious discharge of personal, relative, and official duties. And He is pleased to show, in the communication of his grace, and in the blessings of his providence, an exhibition of a beautiful and sublime analogy: as in temporal affairs, industry, activity, fidelity, and perseverance, have their due reward in this life; so the faithful, conscientious, and consistent conduct of Christians—whether in the public or private walks of life—will be similarly acknowledged by him. “He that soweth plentifully shall reap plentifully; and he who soweth to the Spirit, shall of the Spirit reap everlasting life.” The following memoirs will illustrate and furnish pleasing examples of the truth of this remark.

It was the original intention of the writer of these observations to have confined himself exclusively to the incidents in the life, and the fruits of the labours of his valued brother—taken in connexion with that remarkable Revival of Religion which took place during his ministry at Lochtayside, and in which he was highly honoured, with other excellent ministers, as a “sharer in their joy.” But on more mature deliberation, he felt himself constrained to notice with affectionate respect and solemn gratitude, some recollections and memorials of those excellent parents, whose faithful and pious exertions and prayers were blessed as the means, under God, of leading to the

formation of a character of acknowledged public usefulness in the Lord's vineyard. While Paul was persuaded of the unfeigned faith of Timothy, he also mentions with commendation the piety he had seen, or heard of at least, in his grandmother Lois, and his mother Eunice. The savour of their (his parents') good name is still felt in the district of country wherein they resided for about 26 years; where there are now living many excellent persons, who speak of their ardent piety and exemplary conduct, and who esteemed them as a "father and mother in Israel"—shining as lights in their respective relations, and ornaments to their Christian profession.

The writer of the following sketches could have wished that they were drawn by some other person, as they might be deemed more faithful and impartial, although devoid of that minute incident, which he alone had an opportunity of noticing. It would also have prevented that *egotism*, which he finds inseparable from the narratives; but which he must often employ as conveying his ideas with greater precision. In the following Memoirs he has no worldly vanity to gratify, as to pride of ancestry; but if allowed he would use the well known lines of Cowper—

“ My pride is not that I deduce my birth
From loins enthroned, and rulers of the earth :
But higher far my proud pretensions rise—
The son of parents passed into the skies.”

MEMOIR
OF
MR. ROBERT FINDLATER
MERCHANT, DRUMMOND.

“Honour thy father and thy mother.”

THE subject of the following memoir, Mr. Robert Findlater, was a native of the parish of Dyke in Morayshire. He was descended from humble but honest parents, and was born about the year 1753. His father, William, was a member of the Scottish Episcopal church. He was a man of great natural acuteness and pretty extensive information—especially in the history of his country, and in church and controversial Theology. The only book, during a visit to his brother's, which the writer recollects having seen him read, was Butler's Analogy. Whether he could follow out its close reasoning, or preferred it as being written by an Episcopalian, the author could not during the days of his boyhood judge. After being a few years at the parochial school, where he barely acquired the simple elements of common education, the subject of this memoir was at an early age bound an apprentice to a dyer in the parish of Calder. It was during the time of his apprenticeship, or very soon after, that he began to think seriously about religion. The early instructions of his pious mother, Isabel Mitchell, who was

a Presbyterian, and the private reading of the Scriptures, led him gradually to inquire after truth. The attractive writings of Bunyan, and the life of Mr. Thomas Boston, tended much to deepen the impression on his mind. Having formed an acquaintance with a few young and pious individuals, he accompanied them pretty often to hear Mr. James Calder, then minister of Croy, who was one of the most eminent and powerful preachers in the country, and whose labours were blessed to several who attended his ministry from neighbouring parishes.

While an apprentice and journeyman, such was the confidence reposed in him by his master that the charge of the business was in a great measure devolved upon him. Having lost his relish for the society and amusements of many of his early acquaintances, he devoted his leisure hours to reading and improving his mind with such books as came in his way, or were lent him by some Christian friend: so that his religious concern proved instrumental in expanding and strengthening a mind naturally acute and ardent, and paved the way for that eminence as a private theologian by which he was distinguished in the rank of society which he filled, as well as fitted him to rise in the estimation of his superiors, as an intelligent and judicious and successful man in business. Thus "godliness" is often attended with blessings both of a temporal and spiritual nature—it "is profitable unto all things, having the promise of the life that now is, and that which is to come." It is at this critical, or *transition* period of life, when the yoke of apprenticeship is over, that young men, tasting, in their estimation, the sweets of liberty, are

in the greatest danger. Having higher wages, and associating with others, they are tempted to spend their additional income in extravagance and excess, and often fall victims to their folly. When there is no previous moral training, the mind is neither stored with information nor the heart imbued with religious feeling. From all excesses of this kind he was preserved.

The majority of the most eminent Christians in the northern and western districts of Morayshire were more conversant with the Gaelic than the English language, to the former of which he was an entire stranger. He often envied their society when he met with them on sacramental occasions, and resolved, should his lot be cast in a country where the Gaelic was vernacular, he would acquire it, so as to understand the preaching of the gospel, and enjoy the communion of saints, in that tongue. This he accomplished on his coming to Ross-shire a few years thereafter. Having procured a Gaelic New Testament and compared it with the English, he made rapid progress in understanding it. In order, however, to pronounce Gaelic aright he invited some young men to his house to correct his pronunciation, and encouraged them by teaching them church music in return. In the course of two years he was able in that language, with considerable fluency, to join with other Christians in public exercises.

It was about this period he fell in with a copy of the Bible with Cann's marginal references, which I often heard him say, proved of incalculable advantage in reading and studying the Scriptures. His mind was opened to see their beautiful harmony and

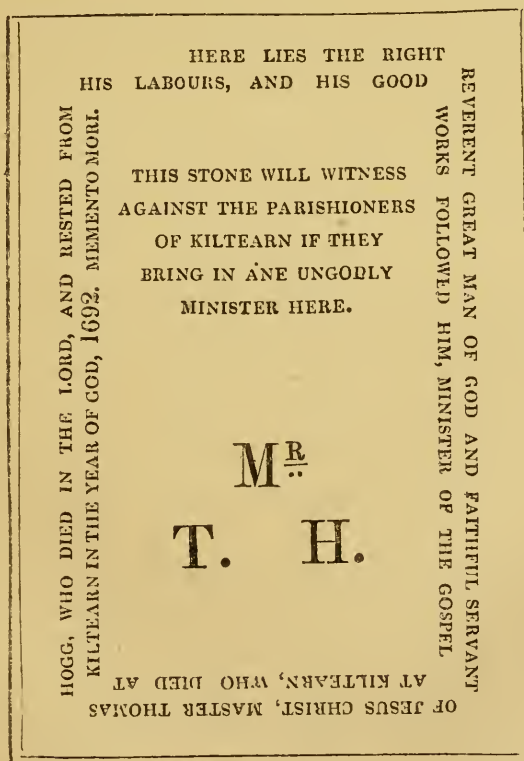
consistency: it was a favourite maxim of his, which he frequently recommended to his sons, that Scripture was its own—its best interpreter. In accordance therewith he made it his own particular study. Having already formed a habit of early rising, being seldom in bed in summer after four o'clock, his morning hours were entirely given to devotion and the study of the Scriptures. He had no access then to any commentaries or paraphrases, but derived his information of religion from the Bible—"comparing spiritual things with spiritual;" and read with a prayerful mind for light to discover its bearings on Christian experience and conduct. The system of divinity he found there, he said, was strictly evangelical and Calvinistic. Instead of looking *through* books, in order to lead his mind to correct views of the truth, he rather employed his discriminating judgment in forming an opinion *of* books on divinity, by the system of truth he previously drew from the great Fountain of truth.

About the year 1778, meeting with due encouragement from Sir Henry Munro, Baronet, of Fowlis, who was anxious to introduce sources of industry among his tenants, he came to Drummond, in the parish of Kiltearn, Ross-shire, and set up for himself as a dyer. Being then a young man of active habits and of a cheerful and lively disposition, he laboured hard, by the sweat of his brow, to provide for himself and family things honest not only in the sight of the Lord, but also in the sight of men; and in a short time paid up the kind friends who assisted him in commencing business. Having acquired a remarkable habit of profitably employing the *fragments of time*, he devoted them to reading, so that in a short

time he not only bore the character of a devout and zealous, but also that of an intelligent Christian.

In this parish there was, at that time, then a goodly number of aged and eminent Christians, with whose society he was much edified and encouraged, and with whom he joined himself in fellowship, at their private meetings for prayer and godly conference. Here the truly pious and persecuted Mr. Thomas Hogg*

* The following is a correct copy of the inscription on Mr. Hogg's grave-stone, at the south-west door of the church, which is now almost obliterated. See also a most affecting and graphic account of the church and parishioners of Kiltearn, in a pamphlet by Mr. Hugh Millar, Cromarty, entitled 'Whiggism of the Old School, 1839.'



finished his labours, and the no less pious Mr. Stewart and Mr. Andrew Robertson, who succeeded him—all of whom were patronised by the zealous, enlightened, and loyal barons of Fowlis. Such was the diffusive influence of religion during their ministry that—as related to the writer by old men who were natives—there were no less than seven places or hamlets in the parish where prayer or fellowship meetings were held. The morning and evening sacrifice were almost universal—from the baronial hall to the meanest cottage; so that this district of country was commonly called—and still goes by the name of—the *Holy Land*: Not so much on account of its fertile fields and its rich and diversified scenery, as for the moral and “holy beauty” which adorned its peasantry. Much of this influence was attributed not only to the zeal, fidelity, and holy lives of the eminent ministers of Kiltearn; but also to the example of the Munroes of Fowlis, the memory of whose piety as well as bravery is handed down and honourably preserved by the pen of the eminent and learned Dr. Doddridge in his *Life of Colonel Gardiner*. Here in many instances might be seen the inimitably fine and moral picture drawn by Burns, in his ‘*Cottar’s Saturday Night*.’ Times, alas! have since changed. Physical improvements may have adorned and enriched its surface—the eye of the tourist may be gratified—and the political economist, who calculates only for worldly views, looks no farther than productive industry. The baronial castle still stands conspicuous, but the fire that glowed on its family-altar has for many years been extinguished—The church where ancestors of the present race repaired

in groups, stands in the same sweet secluded spot, but scarcely a worshipper enters its walls—And the adjoining consecrated green, (and the pathways leading thereto,) sheltered and adorned with hawthorn hedges, where thousands were seen congregating to keep the solemn festivals, have been ruthlessly torn by the plough, and the flock is seen wandering on every Sabbath to neighbouring parishes in quest of spiritual pasture, and sighing with regret, when they recall the years that are past. If the question were asked now, Where is the “holy beauty” gone? Echo would only answer—gone?*

The moral discipline of the church was strictly looked after, according to the Scripture command, and as in the purer ages of the church; they “who sinned openly were rebuked before all, that others might fear,” and such was the sacredness and authority accompanying this important duty, that in several instances, when signs of true penitence and reformation were exhibited by such as were guilty of public

* The author in making these observations has no intention of reflecting on, or depreciating the character of its present inhabitants, among whom he is aware there is a number of highly respected and excellent persons; whose moral character and intelligence will bear a comparison with other parishes more highly favoured. The judicious and peaceable manner in which they remonstrated against the administration of the arbitrary Law of Patronage, has won the approbation and sympathy of the best friends of the Church. The yoke laid upon their consciences several years ago has, been felt galling ever since, in refusing them Christian privileges, except burdened with conditions, which as free subjects, members of the Church of Scotland, and desirous of enjoying that liberty wherewith Christ hath made his people free, they were entitled to: and which few men of common prudence, forbearance, and Christian charity could deny. He is also convinced that the most decidedly serious among them who mourn privately, “O that it were with us as in the days of old,” will coincide with him in the views above expressed.

sins, it was esteemed rather a *privilege* to be restored to the communion of the church by a public profession of repentance. Though it may be questioned now, whether it be “expedient” in the present state of society to follow out the early practice of the fathers in more primitive times; yet we may appeal to statistical fact and history for the beneficial consequences resulting from the faithful discharge of this duty; and must admit that when,

“The reins of discipline are snapd,
The laity run wild.”——

As some incidents in the life of the subject of this memoir have become—if not matter of public, at least of local interest—it may be necessary to deviate a little from the narrative, and to state some particulars that may tend to throw light on the state of religion in the district of country where Providence cast his lot—not so much with a view of giving a prominence to his religious character—as a statistical record of some facts, not generally known in the southern counties, and which have been sometimes misrepresented or exaggerated. Information of this nature, if furnished from each district or county, would yield equal satisfaction to those interested in the well-being of our species, and its high destinies, as statistical facts do to the statesman and philanthropist, and would be ultimately attended with more real benefit to its temporal as well as spiritual welfare.

It would be too long a digression, however interesting to trace the early history of our church in Ross-shire. Suffice it to state here, as matter of history—not very extensively known—that about the middle of the last century, several parishes in Easter

Ross were favoured with remarkable revivals of religion. Among the most eminent ministers then, and who were contemporaries, were, Mr. Balfour of Nigg, Mr. Porteous of Kilmure, Mr. Fraser of Alness,* Mr. Bethune of Roskeen, and Mr. Andrew Robertson of Kiltarn, whose memory is savoury still in the country. The author has yet a vivid recollection of their characters and some of their sayings and actings, from the lips of some venerable Christians who were in the habit of visiting his father's house, and who heard them preach. Some of these parishes were then, comparatively speaking, a moral wilderness; but by the blessing of Heaven, and the outpouring of the Holy Spirit attending their faithful exhibition of the truth to the consciences of their people, religion was seen to blossom as the rose. Their churches were crowded by arrested and deeply-affected audiences, and for a few years seldom a Sabbath passed without one or more being seriously impressed. Prayer meetings were commenced in hamlets where ignorance and worldliness and immorality reigned. In many humble dwellings was now heard the voice of joy and melody. Hundreds were seen frequenting the house of God, and thousands were congregating to hear the gospel faithfully preached on sacramental occasions. The consequence was, that in each of the adjoining parishes, there were many eminent and truly devout Christians—the fruits of the labours of those godly ministers, who were looked up to as pillars in the church, and ornaments of society. The

* Author of a Treatise on Sanctification, and Evangelical preaching.

moral influence of their example still speaks in these parishes, and has conduced much to keep alive that taste for faithful and evangelical preaching by which the peasantry of Ross-shire are so much distinguished to this day.

Among the most decidedly serious Christians in Ross-shire the Law of Patronage has been uniformly reckoned a grievance. Whatever opinion may be formed as to the expediency of its abolition—on which good men on both sides in the church are divided—while some act on the very questionable maxim in the well known couplet of Pope,

“On forms of government let fools contest,—
Whate’er is best administered is best,”

it is a matter of history and bitter experience, that the arbitrary manner in which it has been administered, and tamely submitted to, and acquiesced in by the judicatories of our church, has been attended with consequences which have proved injurious to the peace and best interests of society, and to our existence as a Protestant Establishment. In one of the parishes above named, Nigg, there has been a Secession church formed many years ago, whose members cherish the same feeling towards our Establishment in the north, as the congregations of the redoubtable champions of Kirkintilloch and Dunfermline have done in the south. The same effects resulting from the same cause have been seen in several other parishes, where the unanimous wishes of the people have been overlooked or treated with contempt; and if not timeously repealed by our Legislature, or controlled and neutralized by the hitherto almost dormant and *inherent* enactments of

our church, may occasion consequences—affecting the vital interests of the land—too serious to be calmly contemplated.

When cases of this kind occurred in some of the parishes in Ross-shire, where no sympathy was shown for the people, or conciliatory means used to win their attachment by the unpopular preachers placed over them, and when there could be no community of fellowship or charitable feeling between pastor and people, several of the most enlightened and judicious felt it their duty to *secede* from their parish churches, and seek for spiritual instruction in those parishes where they conceived they would be most benefited. Such was the high ground some of them took, that as an act of consistency, they would not even receive, or partake of sealing ordinances from those ministers whom they could not hear. These men were called *Seceders*, though still continuing members of the Church of Scotland. Others of them were refused sealing ordinances, though desirous to receive the same from their parish ministers, who imagined they acted with equal consistency in refusing *them*, if they did not statedly, or occasionally at least attend their ministry. This circumstance, together with the high tone of religious and moral feeling throughout the country as to the qualifications and character of communicants, has occasioned such a paucity of these in most of the northern parishes, that scarcely one in twenty, and in some parishes, not one in forty of the population is a communicant. Some who are esteemed decidedly serious are timid, or deterred by *ideal* views of church purity: while

others, who might be desirous of this privilege, yet finding that their receiving this ordinance in parishes where they seceded, might involve those ministers whom they heard in trouble by their moderate brethren, who renewed and were anxious to revive some old enactments of Assembly and Synods, denied themselves. Without adverting to the policy or expediency of this Synodical appointment at this time and in such cases, it certainly had no tendency to unite pastors and their seceding flocks, but rather the reverse. In proposing or renewing this enactment, Mr. Downie of Urray published the substance of his speech delivered at the Synod in 1810, which gave great umbrage to the religious laity in Ross-shire, and was a subject of public regret to serious minds. By this enactment the popular ministers were to be prevented from calling on these men to officiate in any public duty at fellowship meetings on sacramental or other occasions, and obliged to refuse tokens to such as did not frequent their parish churches.

The subject of this memoir, feeling, in common with many other serious people, on reading this pamphlet, that instead of conciliatory measures being used, this enactment tended to deprive them still more of what they reckoned a sacred privilege, inconsistent with that law of liberty wherewith Christ had made them free, and bordering on a persecuting spirit for conscientious opinions and conduct, thought it his duty to publish a reply wherein he exposes its reasoning, its spirit, and its tendency, with considerable severity. And considering that it was the first attempt of the kind, and that from a plain man who

received no great education, it displays no ordinary specimen of acuteness, close reasoning, and even clear and forcible language. This was in a few months followed by an answer, entitled a 'Lash to the old Seceder,' and containing some personal asperities and reflections on the character of those who felt it their duty to secede, which might be overlooked and suppressed by men of common prudence as well as of a liberal education. This called forth another answer from Mr. F. no less severe, entitled 'Strictures on the Lash,' which has been esteemed by the public superior in argument, and equal in composition to those of the Rev. gentlemen whose zeal for moderation was so influential in renewing the enactment of the Synod. Whatever opinion may be held as to the merits of the controversy, and the collateral subjects of discussion, it was found that in the peculiar circumstances of the state of religious feeling in Ross-shire, the Synodical enactment has been in several instances departed from, and in a few years came to be esteemed a dead letter, by both parties in the church—as alike having a tendency to alienate the minds of many serious persons from public ordinances, and inconsistent with that liberality of mind and charitable feeling towards those who were, both by their sentiments and practice, the greatest bulwarks of morality and genuine ardent piety in their respective parishes.

As allusions were made and aspersions thrown on the character of several of the most eminent and religious Christians in Ross-shire in the speech and 'the Lash,' above alluded to, I may here briefly state, in defence of their principles and characters,

that about twelve or fourteen of those who were in the habit of meeting occasionally, and residing chiefly in parishes where, either from the Arminian tendency of the doctrine preached, or the want of ministerial consistency of character, saw it their duty to secede. These men, cherishing a community of Christian feeling and sympathy, agreed to meet at each other's houses monthly or quarterly, and formed themselves into a society for prayer and spiritual converse. The society existed before or about the time Mr. F. came to Ross-shire. He soon assayed to join himself with them, and was cordially welcomed. Such was the high spiritual enjoyment these men had together, that they sometimes sat up during the night, which they spent in acts of prayer and praise and spiritual conversation, on the marks of conversion, progressive holiness, and lamenting how little of them was seen in their day and generation. They were men of no ordinary status in religious knowledge, and were looked up to by the religious community as lights in their day—not only distinguished for warmth of feeling and unction of spirit; but for soundness of understanding and judgment; and were never accused by such as knew them of any enthusiastic or fanatical feelings. They were well acquainted with systematic, as well as practical divinity. It was several of these men whom the respected writer of Dr. Stewart's interesting life—successively minister of Moulin, Dingwall, and the Canongate—had in his eye when he says, p. 228, "Experimental religion is there well understood: and it is no uncommon occurrence at public meetings for religious conference, to observe a plain peasant rise with all the mod-

esty of retiring diffidence, and enter into the discussion of some point of casuistry, or penetrate into the marrow of some doctrinal subject proposed for consideration, with a power of discrimination and a copiousness of argument truly surprising. On these occasions one might imagine an Owen revived, having lost nothing but his Greek and Latin quotations. Their religious views are generally profound: and in no place is the discrimination betwixt converted and unconverted more observed or more observable. In parishes that have for a long period enjoyed adequate training the religious standard is very high, and the general aspect of the people is plainly as if they sought a better country, and looked on this world as a scene not desirable. They are grave, watchful, and intent on serious thought; and he who should take the oversight of them had need not to be a novice." As the author of the above quotation was ignorant of their vernacular language, it is probable he formed his judgment of them through Dr. Stewart's information.

These excellent men, when called upon to speak publicly to a question proposed at fellowship meetings on the Friday of sacramental occasions,* or at ordinary

* Throughout the northern counties, especially where the Gaelic language is spoken, a portion of *Friday* as well as other days of the sacramental week is devoted to public religious exercises. On Friday the parish minister generally, or one of his assistants, commences by praise, prayer, and reading a portion of Scripture: then calls for a passage of Scripture, on which a question is founded suitable to the occasion, on some doctrine or topic of Christian experience, such as—marks of true conversion—saving faith—humility—godly sorrow, &c. After a short pause, a grave elder or well known Christian rises and mentions a passage of Scripture on which he founds a practical and edifying question, which is opened up for discussion by the presiding minister, or *Moderator*, as he is called, who now calls on the most aged and experienced Christians from different parishes collected there, to rise and give their views or marks to their fellow-Christians.

monthly fellowship meetings, always spoke judiciously like divines who knew the truth, and spoke as they felt its influence on the principles and character—the deceits of the heart—the scriptural marks of true faith—progressive holiness—and the important duty of self-examination, in reference to the solemn duties in view, with a seriousness and unction which often solemnised the audience and proved a practical and powerful argument to the truth and influence of religion. Their language betrayed them as being the disciples of Jesus, and proved in some cases instrumental in leading young inquirers to say and act in the words of the prophet, Zech. viii, 23, “We will go with you, for we have heard that God is with you.” Instead of desultory observations and declamatory addresses, reflecting on ministers and formal professors, these men mourned more in private; and unlike what may be sometimes witnessed in the more northern counties at the present day on sacramental occasions—a few religious but injudicious men, whose zeal may carry them a great way in declamations on the declensions of the time and the impurity of the church, who imagine they are thus witnessing for the truth, “while they are not sufficiently aware what spirit they are of”—unlike such, these men considered ebullitions of temper, and personal asperity of language of this sort, as quite foreign to the nature and spirit of the solemn duty of commemorating the death of their Redeemer.

Sometimes ten to twelve or even twenty persons are engaged for four or five hours or more on these occasions. The views suggested by the speakers are then summed up by the Moderator, who calls on one of their number to close with prayer. These services are generally in the open air, the parish churches not affording accommodation for the members who attend.

Anticipating probably that their motives in collecting together thus exclusively for social prayer and conference might be misrepresented by some, they formed a prudent resolution of drawing up a statement of the causes of their meeting, that they might be “ready always to give answer to every man that asked them a reason of the hope that was in them with meekness and fear.” The subject of this memoir was one of the committee appointed to draw up this document, which was signed by each member of the meeting, and each of whom was furnished with a copy. One of these having come to hand, no apology is made for engrossing it here, and the writer trusts it will be perused with interest by serious minds as a memorial of departed worth, and as suitable and seasonable now as it was then. It bears internal evidence of the truly devoted spirit and ardent piety by which they were animated. They have all gone into their rest, having witnessed a good confession before men, having shone as lights of no ordinary magnitude in their day and station, and their memories being still embalmed in the recollections of a goodly number who enjoyed the privilege of their acquaintance and fellowship.

“Invergordon Ness, 17th September, 1788.

“The after subscribing persons,* having, by the

* The original members of this meeting were—Charles Ross, Tarbet; Daniel Denoon, Fearn; John Gair, Loggie; John M’Nuctar, Loggie; John M’Inlay, Loggie; Donald Mitchell, Kilmuir; George Ross, schoolmaster, Calrichie; Hector Holm, Invergordon; Hugh Ross or Ben. Roskeen, Alexander Munro, sen., and Alexander Munro, jun., Kiltearn; and Robert Findlater, Drummond. To these were successively added a few more, who united with them from different parishes—some of whom still survive, and who, I feel convinced, will coincide in the views of their character above mentioned.

kind providence of God, and as the outward fruit of the gospel, attained to an intimate acquaintance of one another, although from different parishes; yet as members of one church, of which Christ is the professed head:—After spending some time in considering privately together, and secretly alone, the too many undeniable proofs (from the light of the word of God, and our own woful experience) of our own deadness and unfruitfulness, and the deadness and unfruitfulness of the day, with the prevailing of all manner of sin in the land—

“We have come to the following resolution, that is, to meet four times in the year, or as oft as shall be judged fit and most convenient, and in the places that shall be agreed upon, to humble ourselves before the Lord by prayer and supplication, that He would avert the threatened and deserved judgment (in which we acknowledge our own guilty hands) which is already making too visible a progress one year after another. It is generally owned by the most considerable part of ministers and professors, that the Lord hath withdrawn his wonted presence, in a great measure, from his people and ordinances (and we own though others would deny this, that we have daily experience of it,) which calls for such a duty; and among other causes we briefly name the following.

“I. The woful deadness and decay that hath fallen on ourselves, our heart backslidings, our closet coldness, our family formality, our dry and careless reading of the word of God, our barren minds as to meditation on the word, with love, profit, and delight; from whence has proceeded an untender walk, un-

guarded expressions, carnality in heart, inclinations, and actions, worldly in our minds and pursuits, resisting the remonstrances of our consciences, checks from providence, and the word of God, grieving the Holy Spirit, whereby our evidence of his love to us, and our interest in Christ, is darkened, which makes us go doubting in the dark.

“II. The deadness and decay of the day we live in, as to a work of the Spirit on the generation. There are few or none crying, ‘What shall I do to be saved?’ The Lord hath been calling home his faithful labourers and people these many years by-gone, and few—few rising in their room; whereby the hands of those that remain are weakened when they are not seeing a seed rising to serve Him, according to His promise; but instead of that, all manner of vice and immorality rising in our land: Adultery, fornication, and uncleanness, among all ranks, (of which it were to be wished that professors of religion were free,)—murders, robbery, and thefts,—hatred, malice, lying, Sabbath-breaking, &c.,—contempt of godliness and the people of God,—religion evil spoken of, and the sincere practisers of it branded and stigmatised as the troublers of the peace of Israel, and as a people that turn the world upside down; which is a matter of lamentation, and should be a lamentation to us.

“III. The low case of the church of Christ and his cause in our land: Great men setting up their power and interest to oppose Christ in His rights, prerogatives, and members. In His rights as sole Head of the church, and His prerogative to reign and rule in it; they (the great men) are thrusting in

ministers on reclaiming congregations, with the force of the law of *Patronage*,—ministers who have nothing in view but the fleece; their manner of entry and their after walk proves it is not sparing the flock, but scattering them; which is a sin greatly to be mourned for, and has turned common in our day, and practised without a parallel. And when we add to this sin, the sin of the Judicatories of our Church, that so few of them witness for Christ and his members, with the neutrality of almost all professors in our day, which in the light of the word is clear to be against Christ (Mark, ix, 40) and his interest, and nothing but men-pleasers,—when they comply and fall in with whatever is proposed to them, they would not venture on the frown of men for a good conscience and the favour of God, (how learned Peter and John, divinity of God rather than men!) which we desire to acknowledge to be matter of humiliation before that, the professors of Christ are not *confessors* of Christ,—oh what can be found among a people to bring on wrath that is not found in our land this day! when to this we add corruption in doctrine, legalism generally taught, (which is laying too much stress upon works,) or of more refined pressing of evangelical duties without an eye to the Spirit of God. Some press duties, so as they seem to think that their own reasonings are able to enforce a compliance, and more than that, as of old, so of late, we hear that some broach awful errors, and that with impunity.

“IV. The case of the young generation, who are generally given up to irreligion, and contempt of all that is serious, despising even the form of religion.

What will become of the cause of Christ and his interest in our land, if they continue as they are?

“And being together for the above causes, we resolve to keep the following order, namely:

“First. That each meeting shall choose a Preses, (only for order’s sake,) whose province will be to read and sing a portion of the word of God, and call one about to pray; and during the intervals betwixt the said duties, if one of us have a doubt, upon which he would have the mind of his brethren, that each give his thoughts freely upon it, for our mutual edification.

“Secondly. That none of us bring any other person into this our meeting, without consent of the rest asked and obtained.

“Thirdly. As the word of God requireth, that we should consider one another, to provoke unto love and good works; therefore, if one or more of us see or hear any thing unbecoming in the walk, conduct, or expressions of one another, that we be free with one another, according to the Scripture rule: ‘Go tell thy brother his fault,’ &c. Matthew, xviii, 15. ‘Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke him, and not suffer sin upon him.’ Lev. xix, 17.

“We are aware that this our meeting together, out of different parishes, will be misconstrued; but so far as we know ourselves, we have no divisive views in it; nor do we make a faction; and we desire to give none offence; but if the following of our duty give offence, we cannot help that. If we could meet unobserved, it would be our choice: not that we are ashamed of our duty, about which to find we have

been at pains, and searched the word of God, and found it to be His command; and the exercise of his people, in such a day as we live in, to meet together for prayer and spiritual conference, as in Mal. iii, 16: 'Then they that feared the Lord spoke one to another.' The command in Zeph. ii, 1—3, seems to be to the same purpose: 'Gather yourselves together,' &c.; and Heb. x, 24, 25: 'And let us consider one another—not forsaking the assembling of ourselves together—for as much as ye see the day approaching.' These portions of Scripture, besides others that might be mentioned, prove that fellowship-meetings of the Lord's people, mutual prayer, and spiritual conference, (being held within the bounds of men's station,) is a necessary duty and special mean of life in a declining time, and of strengthening against the temptations of such a time. Wherefore seeing our call and warrant from the word, the example of the people of God, and the Lord's dispensations, in the day we live in calling for it, our own needy cases calling for it, (being a day of famine,) we have now come this length, as to appoint the first Wednesday of November coming for our first quarterly meeting. And may those more near the Lord be stirred up for such a necessity, in a day of so much deadness and lukewarmness, that the Lord may justly complain as in Isaiah, lxiv, 7: 'There is none that calleth on thy name,' &c. O! for the spirit of prayer to cry, 'Return, we beseech thee, O God of hosts, look down, &c., 'Quicken us and we will call on thy name.'"

The judiciousness of their conduct, as well as

their devoted piety, in thus recording their sentiments and objects, soon became evident. Their meeting thus exclusively, and being composed chiefly of men who did not frequent their parish churches, their motives were misrepresented, and their character aspersed by the moderate clergy, who at that time carried things with a high hand, both in Church courts and in their Parishes. These excellent men were stigmatized as “leaders of a hostile faction,—promoters of schism and division,—censorious, &c., and worshippers of *idol* shepherds—a term applied to the popular ministers, and as breaking asunder the harmony that should exist betwixt ministers and people. Such was the influence of these reports and calumnies, no doubt exaggerated or distorted, that soon after they had held some of their meetings, the late pious and excellent Mr. Mathieson of Kilmuir, to whose church some of these men repaired, made some pointed and personal allusions as to their conduct. In a few days thereafter, two of their number, who were his regular hearers, called upon him, and after requesting an interview in his study, and shortly stating the object of their visit, put into his hands the above document, which having read attentively, affected him deeply. He cordially embraced them, admitted that he had been misinformed as to their views, and ever after esteemed them as his dearest and most valued Christian friends, and uniformly vindicated their characters when assailed—esteeming them as the truest friends to the church and the cause of religion in his day, and acknowledged that the duty in which they were engaged should be an example to ministers, who he wished had such a

meeting for such purposes among themselves—a wish which in a few years thereafter was realized, on the admission of Dr. M'Intosh to Tain, and Mr. Forbess to Tarbet, which the writer believes is still kept up by the majority of the members of that presbytery. From this meeting, he believes, emanated the first proposal of a Society for missions, called “the Northern Missionary Society,” which has excited such a lively interest in that part of the country, as to be warmly supported, by liberal collections and donations, from all the contiguous parishes. The late highly respected and deeply lamented Dr. M'Intosh was among the first who called the attention of his brethren, and the religious public in Ross-shire, to its establishment, and was appointed and continued its active and confidential Secretary till his death.—But to return to the narrative of the more private and domestic history of the subject of this memoir.

In the parish of Kiltearn, where my father thought it his duty to fix his residence, such was the high standard the seriously disposed formed of ministerial character, and public professional duties, that though privileged beyond some other parishes, with hearing orthodox and even evangelical doctrines expounded by the respected, polite, and benevolent parish minister, the late Dr. Robertson; yet taking umbrage at some points of his public character in church courts, some local political views, his discontinuance of public meetings for prayer and christian fellowship and conference, as well as some other vulnerable points in his private character, they discontinued their regular attendance on his ministry; and when health and weather permitted, they heard preaching in the

parish church of Urquhart, in Ferrintosh, where the late eminent and pious Mr. Charles Calder was minister. These men were by no means "babes" as to spiritual attainments in the knowledge and practice of religion,—“having their senses exercised to discern both good and evil;” and having imbibed a spiritual relish for the doctrines they heard preached, they continued, with some accession from neighbouring parishes, to be his regular hearers till the day of his death—sitting under the shadow of his ministry with great delight, and the fruit was sweet to their taste.

This holy and heavenly-minded man, without any great effort of voice, or external graces of oratory or action, to attract observation or court popularity, by the truly scriptural illustration of the great doctrines of the Bible, and by the unction that fell from his lips, arrested the attention and solemnized the minds of a devout and spiritually-minded flock who resided in the parish, and a goodly number who were “like-minded” from eight to ten contiguous parishes: so that for upwards of thirty years the church of Urquhart became a central point where many devout worshippers met, exchanged Christian salutations, were animated and refreshed, even by the countenances of each other, and heard the speaker with a riveted and breathless attention. His doctrines distilled like the dew on the tender herb. His expositions and sermons were composed with such studied chasteness of thought and classic beauty and accuracy of language, that they contributed in no small degree to improve the taste, as well as impart a high tone to the scriptural piety and

experience of an extensive religious community: and also of a few young men who became preachers themselves, and whose labours have since been highly countenanced in other portions of the vineyard. The *effect* of his preaching on the mind, consisted not in praising the *man*, or being attracted by his mannerism. The attentive hearer seemed to be absorbed by the *subject*. On retiring silently from the house of prayer, the congregation could be seen attracted in small separate groups, introducing again the subject of preaching, refreshing each other's memories with repeating what they heard, and here and there a young inquirer listening behind and endeavouring to retain some of the sentences by which his attention was arrested or his feelings excited. He was a burning and a shining light, and many rejoiced in his light. There was none in that part of the country whose ministry was so highly favoured in having seals to it. Few years of his life passed without some being brought to the knowledge of the truth, either in his own or from neighbouring parishes. A goodly number are still alive, who date their first serious impressions, and continued confirmation from his ministry. His public addresses formed a continuous and healthful stream of truly spiritual instruction and comfort, and such was the week-day consistency and sacredness of his character, that it added a weight to his public ministrations, so that his very name when mentioned, carried a moral influence along with it, that awed the mind and challenged the respect even of the most careless and profane.

Other preachers might equal, or possibly excel

him in lucid illustration of the Scripture, or more rousing appeals to the conscience; but few ever excelled him in clear and consistent views of evangelical doctrines and their bearing on Christian experience. The great and fundamental doctrine of the Atonement was the theme on which he delighted to dwell. The finished work of Christ and the blessings of his purchase were fully and prominently brought forward. The high and the holy ambition of his soul was, as he frequently told young preachers, in whom he felt an interest, of a saying of the late eminent Cadogan — to exalt Christ, that the promise might be fulfilled “I will draw all men to me.” The great motive by which his own soul was actuated—the love of Christ—he used in his persuasive appeals to saints and sinners, while he invited and expostulated with his hearers to come to the Saviour guilty and heavy-laden as they were, whilst now was the accepted time and the day of their salvation. On these occasions the “affectionate look and tender address” riveted the attention and melted the heart of the serious inquirer, who retired from the house of God resolved to make the subjects spoken of the objects of prayerful meditation.

The reader will excuse this very imperfect sketch of a man whose ministry the author’s brother occasionally enjoyed, at a time when his mind and feelings required the aid of so skilful a hand, and whose instruction and example formed one important step of that professional training, by which he was raised and honoured by God to be a successful preacher of the truth.

The author's parents, and the few who joined them, will be excused, at least, for availing themselves of such advantages for their spiritual improvement as the ministry of Mr. Calder afforded. Though the practice may appear to some a breach of that order which would be desirable in a parish, and as tending to undervalue parochial ministration in the estimation of others, still they persevered with increased resolution along with increasing numbers, notwithstanding the obloquy thrown on their characters, as Seceders, schismatics, followers of divisive courses, and the very boat employed in conveying them across the ferry, was called in derisive terms, the *Gospel packet*. The fatigue endured was not reckoned a burden, civil and ecclesiastical threats and privations had no influence in deterring them, and served as *tests* of decision of Christian character in separating from the world, and availing themselves of their civil and religious liberty in choosing that pasture by which their souls were fed.

Such were the pious feelings cherished in going and returning, and even in crossing in the boat, that the conversation was all of a religious tendency; either repeating the pious remarks of some godly minister, or Christian; or asking the meaning of some passage of Scripture; thus ministering grace to the hearers, showing the practical bearings of Scripture and their hallowing influence on the Sabbath. On these occasions the subject of this memoir bore a prominent part. His extensive knowledge and study of the Scriptures, and his superior information to some others, made him in

most cases a leader of the conversation as to subjects suited to the day, and was the mean of diffusing, by pious colloquial discourse, much religious information to which he had access, as to the progress of the gospel, both at home and abroad, from a few periodical publications he read and circulated, and in which he took a warm interest.

Owing to some changes in the political economy of the country, some years after his being settled in Drummond, the home manufacture of wool was in a great measure discontinued; and being a man of considerable energy of mind and enterprise, he thought it his duty—having a rising family to provide for—to commence merchandise as a general dealer in the year 1792. In following this business he laid it down as a rule, and from which he made it a matter of conscience never to deviate—to affix one price to the articles sold, which no higgling would induce him to abate; so that he was generally called the *Quaker merchant*. He said he never had cause to repent his resolution, and though some might desert his shop, such was the confidence placed in his integrity of principle, that the business turned out beyond his anticipations, and in a few years his circumstances were such, that he was enabled to arrive at independence, and to afford to give a liberal education to his sons, to “do good and communicate” and bequeath £100. to the London Missionary Society.

In his more extended intercourse with the world the decision of his character became more marked. He always acted from principle—not the erring and vacillating maxims of worldly policy or ex-

pediency—but those of the word of God. He possessed, in a high degree, that unbending integrity and uprightness of conduct which made him to be feared as well as esteemed. Few men showed more acuteness in the discrimination of character. His natural disposition was open, frank, and cheerful. Possessed of a good deal of firmness, he was not deterred from what he conceived to be the path of duty. What he did, he engaged in it with might and energy. His conversation was in mixed company cheerful and often facetious, and his society was often requested by those who knew and respected his principles. He possessed a wonderful degree of wisdom and prudence, on these occasions, while he took care not to cast away his pearls or make religion the subject of common conversation, when in the company of mere worldly men he engaged their attachment, and never failed judiciously to drop hints of a moral or a religious tendency, amid his good-humoured conversation and fund of anecdote.

From his knowledge and experience of life he was frequently consulted in doubtful civil cases, and such was the implicit confidence reposed in his principles and judgment, that in the capacity of arbiter he was often chosen, which proved a mean of preventing expenses and heart-burnings consequent on litigation before courts of justice; or, if in some cases, there was a necessity of having recourse to legal steps, it was no new thing to say “we shall lay it before the Dyer, he will direct how to act;” or, “we shall abide by his advice or decision.”

But without enlarging on his character as a man and a member of socety, what the writer would principally record is his character and actings, as a *Christian*, and that of no ordinary standing both in a public and private capacity—as an example of a man, not only “diligent in business, but fervent in spirit.”

About the year 1796, the great cause of missions to heathen lands excited a very strong interest in Ross-shire, as well as in other places throughout the kingdom—especially in those parishes where the ministers felt interested and made collections for the purpose. Two or three sermons preached by Mr. Calder, Urquhart, on the words, “Thy kingdom come,” previous to his making a collection in aid of the funds of the Missionary Society and a perusal of a few Numbers of the Evangelical Magazine, were the means of kindling in his mind that holy glow of zeal for the cause which continued increasing to the day of his death. He immediately ordered the work from its commencement in 1794, where the rise, progress, and operations of the London Missionary Society were recorded monthly: By his recommendation and influence several copies were circulated among his Christian friends throughout the country, and the lively interest he took in the prosperity of this Society is forcibly and pathetically expressed by himself several years previous to his death in his Testamentary instructions to his children.

As the cause of missions was dear to his heart he never failed to offer up his intercessory prayers in behalf of its friends and those dear servants who

went forth as Missionaries, to whatever denomination they belonged. He felt peculiarly interested in the South-sea mission to Otaheite; and though the success of this mission did not for several years answer the anticipations of its original projectors, he often mentioned it would—it must succeed, being a child of special prayer, and the offering of the first fruits of the Missionary cause, consecrated to the service of the Redeemer. He was not spared to hear the gratifying accounts that were published of its cheering success in 1815, fulfilling the promise that is now in a great measure realized—"the isles rejoicing in his law."

The formation of the Northern Missionary Society at Tain and Inverness, in 1800, was also a source of much spiritual gratification to his mind. He was at its first formation elected one of its Directors, and seldom or ever omitted to attend its annual meetings at both these places, and was a most efficient and zealous collector to its funds from his parish. Soon after Dr. Stewart's settlement at Dingwall, the subject of this memoir suggested to him to use his influence in having a similar Auxiliary Society formed in the western district of Ross-shire in Dingwall—not only with a view to collect funds; but from the moral and religious influence that might attend its establishment; and though that amiable and highly honoured man was a zealous supporter of the cause of missions, he expressed some doubts as to his people, not being as yet *ripe* enough for such a proposal. To which my father laconically answered in his own good-humoured and characteristic manner. "I fear some of them will be *rotten* before they be ripe." This

district has since been honoured by the formation of a Missionary Society, and viewed as some of the fruits of the worthy doctor's ministry.

But it was not to *foreign* missions alone that his zeal was exclusively directed, he felt a deep interest in the progress of religion *at home*. Being in an eminent degree a lover of good men, he cordially welcomed the deputations, and countenanced the exertions made by several respected dissenting ministers, who itinerated through the country, and preached at Drummond, with several of whom he corresponded. He rejoiced much in the active efforts made for the diffusion of religious knowledge, and the preaching of the gospel by pious men of different denominations. Though he did not concur with them in some points of doctrine and Christian experience, and terms of church fellowship; still, in their zealous efforts to do good, and to rouse his countrymen, to inquiry and emulation, he wished them "God-speed," and collected, among his Christian friends and acquaintances, several liberal contributions, in aid of Missionary, Bible, and School Societies, circulated much information—from several religious periodicals and reports he ordered—of the progressive benevolence of the Christian public, and the aggressive zeal manifested in diffusing the knowledge of the Scriptures to the dark corners of the earth.

Feeling, in common with the excellent men who formed the meeting formerly alluded to, the want of religious influences around him, and grieved at the desecration of the Sabbath evenings, he felt it his duty to do all in his power in the sphere in which providence fixed his lot, to impart religious know-

ledge in his neighbourhood, and commenced in 1798, to teach a Sabbath-evening school. Previous to this he circulated an address, which was the means of originating a Sabbath School Society, of which most of the influential inhabitants in the parish were members, and of which he was chosen Secretary. Funds were soon collected for establishing a religious circulating library, consisting of several valuable practical works in divinity, which were lent out to such as were able to understand the English language. In accomplishing both these objects, he met with difficulties and discouragements from those who ought to have strengthened his hands; but such was the energy of his mind, and the consistency and weight of his religious character that he persevered, and his labours in instructing the young in the principles of religion were much countenanced, and tended to diffuse and strengthen that taste for practical and evangelical instruction by which a goodly number in that parish are distinguished. The moral effects also were marked. As one example;—The writer was informed several years after the commencement of the school, by a person on whose testimony he could rely, that the children in his neighbourhood were hardly ever found guilty of stealing fruit from his garden, to which they were formerly much addicted. Indeed when any instance of moral depravity was discovered, the scholar's name was blotted out of the catalogue, was thus marked out as a person not to be associated with, and would not be received back without signs of penitence or promises of amendment.

He continued teaching the school with unremitting assiduity till his last illness; and such was the

delight he had in meeting his young friends at the school, that though often confined by asthma, and unable to continue long in speaking, he seldom failed in going to it even during his last illness. Some of those whom he taught he had the happiness of employing to pray publicly and in assisting in teaching.

On the first Monday of the quarter, he always had a prayer meeting for the spread of the gospel at the Sabbath school, at which he presided, and on these occasions a part of the time was devoted to a detail of information, about Missionary and Bible Societies throughout the world, and recommending them to their special countenance and support. From two to three hundred persons were usually present at these meetings, many of whom contributed a penny a-week or month for religious purposes—besides the annual donation from the children of the Sabbath school to the Northern Missionary Society at Tain, of which he was uniformly the bearer.

The only book used at the commencement of the school was the Proof Shorter Catechism in English, and as the Gaelic was the vernacular tongue, he encouraged the children to come to him during the week, in order to have the proof Scriptures translated previous to committing them to memory. No Gaelic Bibles were then in circulation, or even completed. And when, in a few years after, the Edinburgh and London Bible Society printed and circulated large editions, a considerable number were ordered to his shop. They were in a great measure a sealed book, as few of the children were taught to read the Gaelic language. In order to make them to be read, he appointed two or three evenings in the week, to be

devoted to Gaelic reading, in which he was assisted by a few young men from different hamlets; so that in a short time, no less than seven voluntary Gaelic schools were established. Such was the moral influence of these, that in the year 1811, the children and adults in these schools all collected at the Sabbath school on the 12th January, being old new year's day, to read the Scriptures, instead of devoting it, as in former years, to play and merriment.

In his addresses to the children and adults who attended the Sabbath evening school, he devoted the most part of the time to the illustration of one or two questions of the Shorter Catechism, which he did with an extent and accuracy of theological knowledge that was edifying to inquiring minds, as well as to established Christians. His system of Divinity was strictly Calvinistic, which, as already adverted to, he drew for himself out of the Bible. He was much gratified in his subsequent reading, to find these views confirmed by the writings of Boston, Owen, 'Witsius on the Covenants,' and 'Gurnal's complete Christian Armour,' the last of which was his Sabbath companion when by illness or other causes he was unable to attend the house of God—and which the late pious and eminent Cecil called one of his classics. This system he deemed the most consistent with Scripture doctrine, and though by some it may be represented as tending to exhibit the character of the Deity to mankind as unamiable, and as leading to Antinomianism, (which will be found to arise either from prejudice, or from not thoroughly studying the subject)—still, if the system be judged by its fruits, there were few instances where it was

accompanied by more watchful and consistent conduct, or a more holy and useful life, than he manifested in his own public and private conduct. It was attended with the fruits mentioned by Paul to Titus,—“teaching to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly, in this present world.”

Notwithstanding his zeal and notoriety as to religious profession, he was never charged with enthusiastic or fanatical feelings—even by some of the ministers who differed in opinion from him, and disapproved of some parts of his public conduct. The Lord imparted to him much of the spirit of wisdom and an enlightened mind, and he conscientiously and boldly followed what he conceived to be the path of duty. “Cease from man,” was a favourite scripture maxim from which he uniformly acted, and which he often repeated when he heard of the inconsistencies or vacillating conduct of some religious acquaintances. While he contended earnestly for his faith, and was able to give a reason for the hope that was in him; he showed no bigotry, and his judgment was open to conviction. As an example of this, I showed him an able article in the *Eclectic Review*, (which he admired much for its advocacy of Bible and Evangelical religion, and which he ordered for himself and read for several years,) on the disputed passage in the canon of Scripture, 1 John, v, 7, now generally allowed by the best critics to be an interpolation. I had some doubts whether he would altogether follow the critical reasoning, or be led to part easily with what he previously conceived to be one proof of the important doctrine; yet such was his candour and

openness to conviction, that he was fully convinced by the arguments of the Reviewer, without in the least shaking his belief of the doctrine in question, which he saw abundantly confirmed by other passages.

Indeed, such were his convictions of the necessity of learning, and a critical knowledge of the original language of Scripture, to ministers, that he often recommended to his sons the study of the Hebrew as well as the Greek, and having an opportunity of acquiring a knowledge of the former at the parochial school, he sent them for an hour or two in the evening to learn its Grammar, a year or two before they entered the University. And on their return from college, after the first session, he laid it as a task upon them to prepare a chapter of the New Testament, which must be translated from the Greek, and read in *Gælic* every evening at the family altar. This exercise forced them to read and prepare the Greek lessons daily, and manifested a great deal of shrewdness in him, in causing them follow out the instructions received at College. From his intimate and correct knowledge of his Bible, he felt often disposed to prefer the reading on the margin, or the critical translation he might meet with in the course of his reading—not of course from any knowledge of the original, or even the authority of names; but in his opinion as agreeable to the mind of the Spirit in other parallel passages, or the Analogy of Faith. And I frequently remarked in the course of translating, if the sense could be conveyed without taking in the supplied Italic words in the English translation, he seemed much gratified. Few men yielded more their judgment to, or regulated their

practice by the authority of Scripture, and he did not wish to add to or take from the word of God.

The writer of these memoirs has, in the course of his experience, met with some serious and devout Christians, who undervalued human learning and accomplishments, and thought that a University education proved of little or no service to qualify for the work of the ministry, but proved rather detrimental. And it is to be regretted, that there should be room for such an opinion, as the excellent John Newton remarks in some of his letters; that he knew of some young men, who appeared to be humble and spiritual previous to their entering College, yet who returned dogmatic and censorious, to whom he had occasion to apply the words of Milton—

“If thou art he,—but ah! how changed.”

Few Christians of his rank, however, had such high views of the necessary ministerial talents and character as the subject of this memoir. His standard was a high one. While he esteemed all the servants of God highly for their work's sake, even though deficient in oratory, or meagre in the discussion of doctrinal subjects, and would not reckon it the duty of a private Christian to desert their ministry and secede to other parishes, provided, as he remarked, “They had the root of the matter in them;” yet such were his light, and judgment, and spiritual taste, that he never felt edified by common-place observations, or unconnected views of the truth, however earnestly delivered, or pious their tendency, if they were not either implied or expressed in the text. The Lord in a high degree imparted to him the spirit of acute discernment, as well as high spiritual affections. For

this he was under excellent training for many years, by Mr. Calder, whose sermons were imbued not only with spiritual unction, but were composed with a correctness of doctrinal statement which showed that he was a scribe well instructed—"a workman who needed not to be ashamed, rightly dividing the word of truth."

His religious views did not prevent him from feeling deeply interested in the important and heart-stirring events of the times, as they regarded his country, and the destinies of the nations of Europe. The newspapers of the day he perused with interest and avidity; but the events recorded he viewed through a moral and religious medium,—as fulfilling the prophecies, which he saw gradually developing in the political revolutions of kingdoms, and to which his attention, and that of several intelligent Christians in Ross-shire, was directed by the perusal of Dr. Fraser of Kirkhill's 'Key to the Prophecies.' In forming his judgment of the public events of the times, he took for his guide Scripture analogies and history. His Bible he took as a *Telescope*, to view the wonderful sublimities of God's moral and spiritual government of the world and his Church; and felt a gratification more pure and sublime than ever "undevout astronomer" did in viewing or calculating the phases and revolutions of the planets. The success of Buonaparte he viewed as ultimately intended for good, in weakening the power and influence of the Papal throne: so that he was jocosely taunted by some of his acquaintances as having a predilection for him, calling him good-humouredly "your friend Buonaparte;" to which he would reply

that "he would do more good yet;" and when the ends of Providence were accomplished, in the events predetermined and brought about by the instrumentality of human agency, he would be laid aside like the Assyrian monarch—"the rod of His anger."

But he was not only observant of the dispensations of Providence in the moral and righteous government of nations and public individuals; he was particularly minute and careful in examining, and receiving lessons from particular ones, towards himself or his family, and viewed this exercise as one of the most important and leading features of a true Christian: as one example of this, the writer has heard him candidly admit, that when in his early and busy days he would, to save time, neglect the reading of Scripture or singing before prayer at times in the morning, that he found Providence had thwarted him,—conscience smote him for the neglect of hearing what God spoke in his word. He saw his sin in his chastisement; and he made it a rule, from which I recollect never to have seen him deviate, not only to have the worship of God complete, but after reading the chapter, to make a few illustrative or practical remarks.

His strict and spiritual observance of the Sabbath, I never saw surpassed or even equalled by any one, lay or clerical. His habits of early rising were not confined to week days. Indeed, from the distance he had to travel to the house of God—being about five miles and an arm of the sea, the breakfast hour was generally before eight o'clock. The morning was devoted to the perusal of the Scriptures and devotional exercises. The time of family worship, which

all must attend, was at seven, when he invariably made practical remarks on the chapter read; and such were the pathos and fervency of his supplications, for the preachers of the everlasting gospel, and its spreading throughout the world, that it could not fail of producing a solemnizing influence on his own mind, and on such as were privileged to join with him, in preparing them for the devout worship of God in His sanctuary. At breakfast little was spoken, and never but that which was becoming the duties of the day, or ministered to spiritual edification, or giving instructions to his children, who generally went to the parish church, and who were enjoined to have the psalm assigned, and the lecture and text by heart at the time of the evening sacrifice. On his return from church, after a short repast—always prepared on the Saturday—he retired for a few minutes previous to entering the Sabbath school. When this duty was over, after some time spent in private, the family were collected as in the morning, and were minutely examined on the subjects they heard preached. On these occasions, he never was satisfied with desultory recollections of a striking remark or simile. He always taught his children and the servants to recollect particularly the division or plan of the discourse preached. And such was the attention he showed, and the excellence of his memory, that the leading ideas of the sermon were repeated, either by himself or family, in the order in which they were preached. When this duty was over, a portion of the questions of the Shorter Catechism was repeated and one or two shortly illustrated, and after another stanza of a psalm was sung, the service was concluded as in the morning. Thus

the whole time was occupied in the public or private exercises of God's worship, with the exception of works of necessity or mercy. To a pious widow or servant who attended family worship, he used to ask what was their *own* particular portion or crumb that fell to their lot, as bearing on their individual experience. Such was his faithfulness and moral fortitude, that if any happened to be his guests over Sabbath he would not pass such, and asked them how they passed the Sabbath and were benefited—prefacing his authority for so doing by stating that heads of families were accountable for the “stranger within their gates.” Such was his veneration for the Sabbath that when application was made by a gentleman in Ross-shire for one of his sons, then a student in divinity, to engage as his private and confidential secretary, whose terms were advantageous and whose influence was considerable, that in the conversation and correspondence on the subject, he would and did actually sacrifice the situation, because no pledge or writing would be previously given that his son would not be engaged in any business or reading unsuitable to the duties of the Sabbath.

It was also his invariable habit on every other day as well as the Sabbath, after the chapter was read both morning and evening, to cause his children and servants to repeat from memory a verse of the chapter. From the age at which the Bible was read by them, each of the family must bring it with them at the hour of prayer, and look on as translated from the English to Gælic. He habituated his sons, at the age of ten or eleven, to translate a chapter in rotation — an exercise which alike improved their

understanding and memory. When, however, the Gaelic Bible was completed and circulated, in 1807, this practice of translating was laid aside. Still, the large family Bible, by Samuel Clark, was always open before him, while one of his family read. On these occasions no chapter was omitted—all the inspired volume was read in order, and always remarks of an edifying nature made. The great and fundamental doctrine of the Atonement he looked upon as written with a sun-beam on all the Old Testament institutions—even the minutest ceremonial, and what many are ready to pass over, as of no tendency, and as solely applicable to the Jewish ceremony. He viewed the *spirit* of their divine appointment, and considered each and all of them, as having a practical bearing on the public and private sentiments, character and moral conduct of Christians under the New Testament, without indulging in that fanciful and mystic application which has been occasionally met with in the writings of some divines of the sixteenth century.

This habit, which he commenced early, gave him a copious readiness of expression, which gradually prepared him for more extensive usefulness as a teacher of others. And it has been remarked oftener than once, by men of long standing in religious profession, that of all their acquaintances they never met with any who could give such a satisfactory answer, as to the meaning, spirit, and practical bearing of a passage of Scripture when asked.

His family prayers always consisted of some topics of doctrine or duty in the chapter read, and

thus presented a variety and richness of devotional meditation, which was highly edifying. In order to prevent the annoyance and interruption of business, from those calling at the shop about the breakfast hour, it was his uniform practice to call his family together in winter before day-light.

It was not by religious instruction and pious example alone, that he trained his children. He was convinced of the importance and necessity of discipline, and commenced it early. As his conduct was uniformly regulated by Scripture principle, he saw it his bouden duty to obey the command, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Moral delinquencies especially were never allowed to escape, which he punished with more than usual severity. He early maintained his authority as a parent. His will must be obeyed, often a hint or look awed to compliance, however reluctant, so that at times obedience flowed more from terror or the dread of punishment, than from motives of affection or reasons of propriety. To this—what some of his acquaintances esteemed excess of severity—he was led from viewing the conduct of some whom he denominated *Eli-like* parents, whom he knew, who, though amiable and excellent men, had to mourn over this their infirmity of partiality and indulgence, in not holding tight the reins of discipline at an early age. To the neglect of this important part of parental duty, he attributed in a great measure the want of piety in the offspring of those whom he esteemed pious themselves, and one of the causes of religious declension, over which he mourned, and which he endeavoured to check by his

own example. At the age of twelve, corporal punishment was gradually relaxed and moral restraints substituted: as one example of this, of which the writer to this day has a vivid recollection, his brother and he, at the ages of ten or twelve, were permitted occasionally to accompany their parents to the church of Urquhart. Having strayed behind, one Sabbath afternoon, and in order to be in time at the ferry boat, having stripped off shoes and stockings, they ran by the sands on the retiring ebb—partly excited by a few other children who were herding cattle, and amusing themselves, which their father observing, esteemed both indecorous and inconsistent with the sacredness of the day. For several Sabbaths they were prevented from accompanying him. The severity of chastisement was departed from, and a moral restraint, more painful to the feelings, was used—a silence and distance which indicated severe disapprobation. The natural shyness, or rather pride of the heart, even at that age, was put to the test before reconciliation was sought or pardon granted for the offence, but which at length, by the aid of maternal intercession, was obtained. On this occasion he spoke in a most serious and solemn manner, when he knelt down and prayed with and for them. The scene was mutually affecting, and indelibly impressed on the mind a sense of the sacredness of the day, and of his affectionate, faithful, and tender solicitude for their spiritual welfare.

In his intercourse with others as well as towards his own family, he exhibited that faithfulness and moral courage which few Christians are endowed with in correcting sin, and which those who knew his

character were constrained to respect; and they took good heed not to utter profane language or swearing in his presence. On such occasions his manner evinced much prudence as well as fidelity. One or two instances just occur: seeing a gentleman one day walking by the arm of a clergyman, and hearing the former uttering some oaths, he saw it his duty to correct both by remarking, "Sir, take heed, do you know with whom you are walking?" They both felt the reproof and were silent. At another time, while travelling to church on a sacramental occasion, a man who made a profession of religion, and who, like "*Talkative*" who made up with Christian, being silent for some time listening to conversation on religious topics, not so very accordant to his taste, hearing some incidental allusion to some who travelled a great distance that morning—commenced relating some feats of walking upwards of 60 miles for a day or two. On hearing this my father was silent for a little, and addressing him, said: "You have told us how far you could walk in your bodily strength, could you favour us now by informing us, as equally edifying, how far you have walked spiritually—in your way to Zion?" He was struck dumb, parried off the question, and soon made up with other travellers more congenial to his taste and less scrupulous in their conversation. Of some whom he met with at such seasons, with whose religious principles and character he was not satisfied—who had a profession yet whose practice did not correspond, though told of their going aside to pray; "Yes," he adds, "gone to put a *wisp* in the mouth of conscience." Indeed such was his acute discernment of character and dis-

criminating judgment that few or none of those who rested satisfied with a semblance of piety, or who would wish to be esteemed so by others, could relish his society long. He was not ready to give the right hand of fellowship till he had stronger proofs of religious feeling and conduct than some of his more charitable but less discerning friends would be satisfied with. In several cases of strong mental excitement, or abstraction from the lawful duties of their calling, he was of opinion that they stood at times more in need of the medical man than the minister. To such however as he saw humble and modest and timid in their inquiries, none could be more tender and compassionate and encouraging.

Yet, notwithstanding this fidelity, he was neither reserved nor ascetic, nor what the world would deem unamiable and severe. The very reverse of this was the case. He was in his intercourse with the world cheerful as the day; frank, honest, and often jocose. His humour and anecdote often enlivened conversation, and his company was often solicited; and he seldom hesitated to join his friends and neighbours at occasional family parties, whom in return he invited to his own hospitable table. He not only felt an interest in the improvements carrying on in agriculture around him, but was among the first who commenced the raising of wheat on the small farm he rented, which has since become a staple source of industry, and of additional revenue both to tenant and proprietor. He was a stated member of the farmers' meetings held for the improvement of agriculture, and was often employed in commissioning wheat from Essex, and improved farming imple-

ments, which tended much to forward the productive industry of the tenants, and the circulation of approved and practical agricultural knowledge.

He thought it his duty to accompany his sons to Edinburgh in November, 1799, when they both entered the classes of that University, to see them lodged under the care of a relative. After very serious and affectionate admonitions on the journey, and during the week he staid with them, he manifested his usual interest in their spiritual welfare,—and on his return home to Drummond, after mentioning several judicious hints as to health and application to study, he writes—“But above all, read your Bible, read it morning and evening. In it alone you will find true matter for the exercise of logic, when you are deeply impressed with the truths it contains, and when by the impression, you apply to a throne of grace for the breathings of the Spirit of all truth, to lead you to the understanding of it as it is in Christ. You will remember to write down all the texts you hear every Sabbath when you come to your room, with the heads of the sermons, and send them to me every month. I hope you will not be seen out of your room on the Sabbath-day but when going or coming from church, nor answer any invitations you get from persons to visit on that day, except you are convinced they are religious persons.”

Much to the same purport he writes, 2nd January, 1800. After giving a prudent and judicious advice to mark down every penny of expenditure in a book to show him on our return—an advice the neglect of which has been attended with painful and even pernicious consequences to many inexperienced young

men—he adds: “It would be a profitable way for you likewise, to begin and keep a diary of what passes every day in your minds and actions, with what you see in others you approve of and would be for your example, and what you disapprove of; you would thereby follow what is best, and endeavour to shun what you think improper in others. Some as young as you have kept a diary of the Lord’s dealings with their souls, which has been of great use to them in their after days. I wish you could begin it—Remember your Creator in the days of your youth. Pray that the Lord by his Spirit would sanctify you in heart, and then your life will be accordingly holy. May the Lord take you under his particular care, is the prayer of your affectionate father,” &c.

Indeed in all his letters, however short, he never failed in giving either some hint in the way of admonition regarding our best—our eternal interests. The following letter, addressed to one of his sons on entering the Divinity Hall, I transcribe as a specimen of his faithfulness, and containing such judicious and decided views of the importance of experimental knowledge of religion, and the great responsibility of the ministerial office, as all in similar circumstances ought seriously to ponder: “Drummond, 20th Dec. 1802—Your mother and I were happy to hear of your prosperous journey, and the kindness of God in his providence to you, in that you got a bursary. I desire to be thankful to God for it, and I hope you will see Him in it, as the disposer of all events. I have taken particular notice of the conclusion of your letter—the office is most important, and with-

out the gifts and grace of the Holy Spirit, a minister is a judgment from God on the people he is permitted to be over. Grace is essential to the right performance of the office of a minister, and without it none can fill that station. Gifts is the next. I hope you see both requisite. But there is still more, and that is a particular call from the Spirit of God to exercise those graces and gifts in the holy office of the ministry. Very few take notice of that weighty passage of Scripture: *'they run and I have not sent them.'* May the Lord preserve you from being among the unhappy number! Though I have exerted myself to forward your education, God is my witness, it was not with an intention to make a minister of you or your brother, but in as far as I might perceive a work of the Spirit of God on your hearts, along with every other qualification requisite for that office; and I hope in God you will not proceed without them, and I hereby charge in the presence of God, not to do it. I am very ailing since you went away, and I may not see you again, therefore take heed to what I have said," &c.—

To the same purport he also writes 26th January 1803: "We received yours of 8th current, and are happy you are in health. All others are in ordinary health. Thanks be to the Giver, I am happy I never had any views about you but what may be most for the glory of God; and though you say you cannot turn back to any other employment, yet if you be not fitted with the gifts and graces of the Holy Spirit, to accompany your views, I wish and pray you to any other employment. For I look upon a graceless minister as a mark of God's judgment to himself

and the people over whom he is permitted to be." Then, alluding to some local circumstances affecting his interest and usefulness, he adds: "If I be spared to write you another letter, you may expect to hear strange news from me. Sir Hugh is to have a general removal of all his tenants, and I am to get a summons this week. Mr. — has done all he could to prejudice him against me, on account of the Sabbath school: and Sir Hugh mentioned his disapprobation of me and the school to myself: but I rest satisfied, knowing all things are disposed of by Him who rules over all,—if I be deprived of the pleasure and the comfort of the school. I do not think (at present) I will continue here after Whitsunday. What is Mr. Haldane doing, and is his congregation increasing? What sort of minister is coming from Leith to Dr. Erskine's church? Has Mr. Black got a church yet? If there be any thing new and useful published you may send me a few copies," &c.

In reference to a very serious loss in the way of business, communicated to him by my brother, whose prospects of employment during the summer in Edinburgh were not favourable, he writes him in return, June 22nd, 1804. "Though the news troubled me much, the latter part of your letter fully compensated for it: you mention your being under the necessity of changing your lodgings on account of an irreligious companion. I bless God for it, and your mother and I recommend to you to follow your resolution and leave him as soon as possible. I hope you will be resigned to the will of Providence; Mr. — and others are but instruments, and you may see the Lord in others as well as them. If you are

laid idle, or have not much employment, I would recommend you to attend some of the most useful branches of learning, as French, &c. You may depend while I have a shilling, after paying my credit, you shall have a share of it. You may mention all your wants to us, and what is in our power shall be done for you."

Again, writing to my brother, who unreservedly communicated to him his scruples, and solicited his advice and an interest in his prayers, as to a feeling which I believe is cherished by most young preachers and students in divinity, he writes him back in his usual characteristic and decided manner: "26th March, 1807. I do not savour your opinion when you say 'It must be more difficult to preach to established Christians than to those who are not, or those who have not yet attained to the knowledge of it'—except you mean a graceless minister: in that case, you are right, as he cannot preach Christ, neither knows he what way a Christian lives upon the gospel, so as to preach to them. But I never knew a godly minister but would rejoice upon having the people of God to preach to—yea, they are out of their element when they are saying any thing but 'Feed my sheep—Feed my lambs.' You mention that it is to a young preacher the difficulty would be. There should be no such young preachers in the world that could not preach to the oldest Christians in it. However young the ministers of Christ are, they can say all to the oldest Christian;—*We have received the same Spirit of FAITH, therefore we speak.* Without this Spirit they cannot speak, neither will they be understood. *They know not the voice of a*

minister that is *a stranger* to the same *Spirit of faith* with themselves. I hope before you enter upon preaching you will change your opinion, which I pray God of his mercy may grant you. Your mother prays the same."

In writing to one of us soon after license, as to a mission about which some of his friends wrote him, he shows the same consistent fidelity. "I cannot," he says, "advise you in the matter; but to wait with patience in the way of duty; and be sure you are convinced in your mind, that you are at the disposal of Him who orders all things right. What I have said is but of a secondary nature. The only thing that will give you comfort and me satisfaction is, that you *have not run without being sent*. I hope the threatening pronounced against such will be sufficient to guard you from the judgment. On the other hand you may meet with trials in your way, but your comfort will be, *Art not thou He that said unto me?* I pray God to give you to think upon these things in time. This is the time, the only time. If you neglect this, God may justly leave you to shift for yourself: and if so be the case, many of them will be sinful shifts. Paul prayed that God would give Timothy wisdom in all things: so do I."

But it was not only while residing under the parental roof, or when carrying on our studies, that we were the objects of his solicitude, or found benefit from his judicious, faithful, and affectionate advice, and which his extensive and deep knowledge of Scripture, his acute discernment of character, as well as his experience as a teacher of others—though on a limited scale—qualified him to impart.

Even after having the charge of souls, he seldom or never wrote to us without reminding us of the importance and high responsibility of the ministerial office, couched in pithy scripture language, conveying some solemn admonitions as to faithfulness and zeal in duty—circumspection and consistency of conduct, and the expression of fervent prayers in our behalf; or some practical reflections or lessons on the passing history of the times, whether civil or ecclesiastical, as well as personal or family circumstances. This he continued even during his last illness, when the writing of an ordinary letter cost him two days' time at intervals from the distressing state of the last stages of asthma. A few extracts from these I subjoin. Thus writing to my brother, while residing for a few months at the Mission of Erriboll, a short time after his licence, he says—18th Dec., 1807.

“ I see no occasion for your hurrying home. I think you may be better employed with your brother than here, till Providence opens a door for you. I hope you have been agreeably entertained by your asking William, and his telling you, how the pleasure of the Lord was prospering in his ministry. I dare say you would have told him the contents of Mr. Calder's letter to you, and I think you should never forget it. I would recommend to your particular study and attention a part of the contents of another letter you will find in the First Epistle of John, chap. i, 1 and 3 verses. Without an experimental understanding of the passage, your preaching will be dry and unprofitable, and your poverty will appear to experienced Christians, that have tasted, and handled, and heard, and seen in another way than all the

learning of the world. Your mother and sister join with me in praying for you both," &c.

To the same purport he also writes him, 25th January, 1808:—"We were much relieved from anxiety about you, after so long silence. I am happy to understand you take your sermons out of the Bible, without the assistance of books. I will be still more happy to understand, that you study and preach from the experimental knowledge of what I mentioned in my last to you. Without it, you may preach evangelical truths, so far as you know; but it is only by your having the *same spirit of faith*, 2 Cor. iv, 13, that you will preach profitably to yourself, and usefully to others. May the Lord direct you both to the practical use of your call, is the prayer of your affectionate father," &c.

My brother being disappointed as to his views of a mission, notwithstanding the prospects held forth and promises made by some friends, my father writes him, "5th April, 1808, I see by what you mention of Mr. ——'s letter, that what I suspected has come to light, Isaiah, ii, 22. Cease ye from man. I hope you will be directed to see every step of God's ordering you, done by his infinite wisdom, and be made to say, He hath done all things well. Keep the above text always in view, so that you may always see your whole disposal of the Lord." Then alluding to a painful accident, which confined him to bed almost for six weeks, he adds his experience in affliction. "I hope I have seen that the good Lord hath done it, and that for his glory and my good. In this, I will rejoice and thank him for sharp dispensations, as much as for the great train of His

former smiling providence.—Grace, mercy, and peace in believing, is the prayer for you of your affectionate father. R. F.”

In Nov. 1808, he writes my brother, though several circumstances he states made the situation uncomfortable, as he had not only to prepare two discourses every week at Rothiemurchus, but had to teach a school also—“Your situation is not so agreeable as could be wished; but you must continue in it for a short time, as you have entered in hopes that the Lord will provide in his good time, and improve you in it for a better, if it be the will of him who hath appointed the bounds of your habitation. I pray God to make you of those wise that will turn many from darkness to light—you must be convinced first of the power of His grace, turning yourself, and then you will walk in the *light*, and preach in the *light*, and be a *light* in the Lord; which is the prayer of, &c.”

The following short extracts from such of my father’s letters as I found preserved among my brother’s papers, manifest the same interest he felt in his welfare, and the same fidelity in advice and warning, as well as comfort and encouragement in the discharge of duty; which is alike indicative of his judgment and the high standard he formed of ministerial duty, and may be viewed as one very important part of that religious and professional training, by which my brother was qualified for future usefulness, as the memoir to follow will show.

“January 13th, 1809.—I hope you are daily at a throne of grace for direction—for your own soul, and for those who hear you; and likewise for pru-

dence to direct you to walk towards them that are without. If you must give up the practice of your predecessor, (alluding I believe to dining out at times on the Sabbath,) I hope you will do it prudently, in a way that will not give offence to the cause of Christ. Follow peace as far as is consistent with *holiness* and a pure conscience. I hope you will have both in view, in all your associations with the world; but let not your keeping peace with the world hurt the peace of conscience for the *whole world*."

"April 21, 1810.—The number of your charge is great; you have need to keep near the Lord in private prayer, and strive to walk in the Spirit and in communion with the Scriptures. Learn to be a scripture preacher, and a scripture walker."

"Feb. 15th, 1811.—I desire to thank God, that you have some people under concern. You mention their not coming to see you for some time. I think you should go and see them, and invite them to come and see you; but above all, you should see them every day at a throne of grace. I pray always that the Lord may direct you to glorify Him, in the gospel of his dear Son, by preaching Christ, the only hope of glory to lost sinners."

"Jan. 24th, 1812.—I hope you are diligent while it is called to-day, and that you understand the apostle's injunction, 'In season and out of season.' It is an observation that has stood, and will stand, 'An idle young minister will prove a useless old one.' But with all your diligence in the outward exercise of your ministry among others, have a particular eye to yourself. Endeavour that your own

heart holiness keep pace with your outward zeal; and that a serious frame of mind accompany all your endeavours in every part of your office. You must likewise carry along with you a *depending spirit* upon the fresh renewed influences of the Holy Spirit,—‘Out of the mouth of babes and sucklings he has oft ordained strength.’ The more weak the babe the more dependant, and the more dependant the more support, that free grace may be exalted, and all become as little children,—always seeking more and more, according to new calls, duties, and dispensations of His powerful working and correcting. Even should you meet with contempt and reproach in your several calls of duty, a believing trusting spirit under trials will be strengthened by the promises, when they are in that case shut up to the faith of them. This I pray to be your portion.”

“May 9th, 1812.—I approve very much of your plan of a Sabbath-evening lecture. You can do it without hurting yourself. But remember a minister that preaches much should *pray* much: in both respects you must double your diligence. I think you should take a new field for such work, and continue it only in the evenings, and insist most upon the application of the subjects. I pray that you may be directed in this way to have an eye constantly upon the young generation. It is among them that you may look for most success.”

“June 8th, 1812.—We were all happy that you enjoy good health, and are employed in the work of the gospel of the grace of God. Go on, double and redouble your diligence. Your wages is in your work. That should be it. With my earnest prayer for your prosperity in your soul and office,” &c.

“Nov. 26th, 1812.—I conclude with my daily prayers to God for you, that you may be kept faithful in the great charge you have. When you endeavour to open the fulness of Christ, you must cry out ‘*Who is sufficient for these things?*’ When you endeavour to declare the denunciations of the holy law of God against hardened sinners, you must cry out, in the same manner, ‘*Who is able to do all these things?*’ as a point betwixt death and life.”

May 4th, 1813.—Alluding to the vacancy of Urquhart by the death of Mr. Calder, the spiritual comfort he enjoyed under his ministry, and the prospect of its being soon supplied, he writes my brother, who assisted at the celebration of the Sacrament in the Gaelic chapel:—“I hope you will have an agreeable time of it in Edinburgh. I pray for His presence among you. Though not acquainted with Mr. M'Donald, you may make offer of my best wishes to him and tell him that Ferrintosh is proverbial for a good *dram*, and that we hope he will present us with nothing inferior to what we got. It has oft been so strong and sweet, that we have *drunk of it, till we forgot our poverty, and remembered our misery no more.*”

October 16th, 1834.—“If you wish to prosper in your ministry, let prayer have the start of your preaching, and let it follow hard after it. Never let prayer lose sight of preaching. If you make conscience of this, I could venture to prophesy that you will see the pleasure of the Lord prospering through a really prayed gospel. I would wish to remember all your exercised people, and particularly the woman you mention. I wish you to pay particular attention to the young generation, by example, counsel, atten-

tion, and inviting conversation. I would not advise you to be pressing on your people for a collection, till you have their minds so prepared, that they will be in earnest to go hand in hand with you," &c.

In the last letter he wrote my brother, (with the exception of a short note requesting his paying him a visit before he die,) he evidently anticipates that the time of his departure was nigh, which must have been read with peculiar solemnity by my brother, and viewed as the last parting advice from his revered and excellent parent. The interest he felt in his welfare appears unabated.

March 3rd, 1814—"We desire all to be thankful for its contents that you are in such good health, —which is not the case with me. My old trouble began with the first frost and snow which commenced here on the 15th of November. I was able to hold up fighting with my complaint till about the 1st of January, when the most intense frost that ever I remember set in with continued violence, which increased my trouble to such a height as to oblige me to confine myself to the garret night and day ever since, except a few days last week and Sabbath-day that I went to the school. Being confined to a warm room so long, and not taking proper care of myself, I caught a fresh cold, which has sent me to the garret again, as poorly as ever. This day I begin to mend a little. I was never so long imprisoned from all society, as I could permit none to visit me, not having breath to speak to them. The day of our quarterly prayer meeting (for the spread of the gospel,) was a very stormy day here. I was not able to go out; but though the meeting was not very

throng, all the particular persons in the parish attended, and James Munro moderated. I was told it was very agreeable, and I began to mend a little next day. I know they were praying for me. Naturally speaking, I have lived as long as nature can be comfortable, with such a broken constitution; or worth the living for. I am this day as sensible of it as Barzillai was when he refused to go to court with David. In a spiritual sense, my life is almost useless to myself and to others. I cannot go to the house of God to hear the joyful sound of the gospel; neither can I be employed in any of the Christian duties of my day. There are many sick and dying at present; I cannot go to see them, which grieves me much. I pray you spare not youth and health, in season and out of season, in the work committed to you, till you '*make full proof of thy ministry,*' to the comfort of your own soul, and by being the happy instrument in the Lord's hand of converting many. This and this only will be making full proof of being a minister of Christ, to your joy, and their happiness. Be not satisfied to be a *shaft* in his hand, without being a *polished shaft*—giving testimony of the power of the grace of God. This you may depend is my prayer for you, that your own soul may prosper. Some have observed, that in proportion as this was the case with them: so it was among their people. I will long to hear of your conversation with Mr. Russell,"—&c.

Similar judicious and faithful extracts might be given from letters addressed to the writer of this, were it necessary to exhibit at greater length his Father's principles and character. He shall just conclude

these extracts by quoting one judicious and excellent advice to a young clergyman, in whose character and usefulness he felt much interested, and who corresponded with him, and esteemed him not only a Christian friend, but a father in Israel.

“February 22nd, 1814.—While I wish you to be faithful, be at the same time *cautious*, with that holy ingenuity that will reach the conscience, before you irritate nature; and then strike home with all the force of Scripture. I hope you are diligent among your poor people; but remember that the diligence which will profit others in a minister must begin with himself, and equally keep pace with all his other exertions among his people. Without this they will want the principal part of the minister’s usefulness, which is, *that thy profiting may appear to all*. Whether they are graceless or gracious people, they will have an eye upon your growth, in whatever sense it may be: therefore it becomes you more particularly to have an eye upon yourself. Let no man despise you in your civil transactions or ministerial office.”

Even to some of his correspondents, or Christian friends in the way of business, he was often in the habit of dropping some short hints in the way of information, advice, or encouragement as to the great concerns of eternity, and the interests of religion in the world and around him—some examples of which might here be given were it not that the memoir has already extended farther than was anticipated. One letter, however, may be adduced, in confirmation of this, and which is transcribed as being very probably the last he ever wrote, when he

fully anticipated that his end was drawing nigh, and his hopes and desires were fixed on that better country where sorrow and sighing shall for ever flee away—where mortality shall be swallowed up in life.

“ Drummond, May, 1814.

“ My dear Friend,—I received yours of yesterday, containing part of your account against me, which you will receive enclosed. When you do business with me in the way of your office, I wish you to deal with me as you would do with a *Lochaber man*,——I thank you for your good hopes of the power of the ‘old man of sin’ being destroyed shortly. Among all the tossings of my mind on my bed last night, (for I sleep little,) Buonaparte came to my mind. I viewed him cast down from his throne by the Allies—driven away under a strong escort to exile—imprisoned for ever in the sea—and in consequence thereof peace restored. When I viewed such contempt poured upon a prince, who of late was esteemed irresistible—what, thought I, will not the LORD OF HOSTS do with the disturber of his people’s peace—‘the old man of sin.’ Dethrone him—exile him—imprison him in the sea that flowed from *Calvary*, that he may no more disturb the peace that passeth all understanding.”

The important event alluded to in the above letter would be only viewed by most readers as merely the result of disappointed worldly ambition, or attributed to the fortunes of war; and might prove as inexplicable, as to any spiritual lessons of improvement, as Samson’s riddle of the lion and the bees was to the Philistines.

The most prominent feature of his religious character—as already adverted to—was a holy and fervent zeal for the spread of pure Christianity both at home and abroad. The truth of the remark often quoted, “The ruling passion strong at death,” was seldom or never more verified than in his experience. His soul was swallowed up in the prosperity of the kingdom of Christ: he could not refrain from expressing the joy he felt at the interesting intelligence communicated in the *Evangelical Magazine*. Only a few hours before his death he had read to him a letter from Mr. John Campbell, (with whom he was personally acquainted,) from Africa; and so much was he animated by the cheering accounts it contained, that he sat up in bed, weak as he was, and, with the faith and feelings of a dying believer, addressed the few around his bed, saying: “What an encouragement to you to continue in prayer.” These were the last words he was heard distinctly to articulate. Being assisted by my mother and a Christian friend to kneel as he wished by the bed-side, he continued for a few minutes in prayer, and in the act of assisting him up, he gently reclined his head on his deeply-affected and beloved wife’s bosom, and resigned his spirit to God who gave it, about 7 *a.m.*, on the 30th May, 1814.

Such was the general regret expressed for his death, and the respect for his memory, that though not invited—as is generally the case in that part of the country—when the day of interment was known, upwards of 2000 people from the neighbouring parishes—some upwards of twenty miles—assembled, who almost every moment retarded the procession by

putting their shoulders to the bier in conveying his remains to the grave. On this occasion, there were not a few, besides his own children, who had cause to adopt the exclamation of the prophet, "My father, my father! the chariot of Israel, and the horsemen thereof,"—especially the young whom he taught for sixteen years, and several of whom looked up to him as their spiritual instructor—their father, and "the guide of their youth."

Subjoined is a copy of his testamentary instructions, as proofs alike of faithful, judicious, and affectionate concern for his family, and of the lively interest he felt for the cause of religion, especially that of missionary exertions.

"To Messrs. James Ross, merchant, Bridge of Alness, Hector Holm, merchant, Invergordon, George Ross, schoolmaster, Culrichie, William M'Intosh, schoolmaster, Culboky, and David Findlater, Strathglass.

"My dear friends,—I thank God, through our Lord Jesus Christ, that I am at this present time in full soundness of mind, and reason, and judgment, though very weak and ailing in body, yet hoping and endeavouring, through free grace, to believe that this weak and ailing body shall, through the grace and power of Christ, put on an immortality never to be defiled with sin any more, consequently never feel the effects of it. If this be my mercy, it will be grace, grace indeed, to one of the vilest of the vile. As my present trouble—the effects of sin—threatens at this time to bring down this mortal body to its original dust, and my soul to God

who gave it, I should by this dispensation hear the oracle divine calling to me,—‘Set thine house in order, for thou shalt die.’ In consequence of this irrevocable sentence, at his call and time of executing it, I have judged that what follows may be an incumbent duty upon a husband and a parent; though I am convinced there is in the call to me something of an eternal nature, far beyond that to which I call your attention, and to which I beg and hope you will give your assistance to the widow and the fatherless, if so is the will of God.

“Through the goodness of the kind providence of God towards me, I think after all my debts are paid and all my effects roused and turned into cash (except what may be absolutely necessary, for my dear widow’s use) there will be a balance, if near good payments are made, of about £700. sterling. And I hope, for the sake of the widow and fatherless, and the cause of Christ, that you will see the above disposed of as after mentioned. And I hereby empower and authorise you, or any three of you, to take the whole management, and dispose of it in the following manner:—*First*, The Lord has bestowed on me a very meet help in the wife he has given me, in whom I could confide, and for whom I bless his name. You will therefore settle upon her, out of the above sum, £300. sterling, upon interest, which shall be wholly for her own use and support while she lives, and at her death you will divide what may be remaining among my surviving children. But as the interest of £300. is far less than I would wish, for the comfortable support of my dear wife, then a widow, you must not see her want or

in straits, while a shilling of the stock remains ; but on no account whatever may you or she dispose of any part of the stock to the children while the widow lives ; for I have known parents, whose affections governed their judgment in this respect, and left themselves destitute after their children squandered their whole means of support. *Secondly*, You will settle £100. upon the same interest as my widow's is, for each of my children, William, Robert, and Isabella, till you see their necessities call for the stock, or part of it, and then they shall have no more of it in their power than you may think proper for their present use. If it be the good will of God, that one or other of them may be taken away by death, the portion or portions of the deceased shall go to the further support of my widow while she lives, and at her death all that remains of her portion shall be equally divided among my surviving children ; but if a breach is made by death, and that the portion of the deceased has gone into my widow's portion while she lives, at her death the portion of the deceased shall follow the below bequeath, and only what may be remaining of the £300. divided among the children.

“ You will remit to the treasurer of the London Missionary Society, within one year after my death, £100. sterling, for the promulgation of the Gospel among the heathen nations. The Lord has much honoured that Society. It was from it that my soul first caught the blessed flame that has so often warmed my cold heart and affections since ; and at this present time while I am writing, *the fire is burning*—my heart and eyes are full, viewing with joy the

spreading glory of Immanuel's kingdom, when all His people's prayers, and all His Father's promises for the glory of His kingdom, shall be fulfilled with a shout,—‘The kingdoms of this world are become the kingdoms of our Lord and his Christ.’ I must stop at this present time, lay down my pen, and give vent to my affections, because my heart is set upon it. O Lord, hasten the glory of the cross of Christ among all lands, that He may see of the travail of His soul, and be satisfied!

“Now, my dear friends, according to the best of my judgment, I have disposed of all which God in His kind providence has bestowed on me of worldly substance; and I trust you will see the whole disposed of in conformity with my wishes. But I see still the weightiest part of my duty, and your charge before me; and I am so weak that I cannot say much to you upon the very weighty subject to which I now particularly call your attention; therefore will only observe to you, that God has promised to be the husband to the widow, and the father of the fatherless; not in a miraculous way, but instrumentally in providence, are the ordinary ways of fulfilling His temporal promises. I hope I can say I have often given wife and children to the Lord; and now I leave the widow and the fatherless on Him, and on you under Him. I know my widow loves you all, and will be comforted with the comfort, counsel, and direction that you may be helped to give her. My fatherless children will think they have a right to look up to you for direction and protection; and I assuredly confide in you, that neither will be wanting to them on your parts. I cannot give you any

advice about them. If God grants the boys *grace*, they are in a fair way to prosecute their education for the ministry ; but unless it be to your satisfaction, I charge you particularly to debar them from that office ; and I hereby, through you, by the authority of a parent, (though dead, yet speaking,) debar one or both of them, as they shall answer to God for being disobedient children to an affectionate parent. You will further declare to them, that I leave my assent to all the denunciations of the word of God against those who run without being *sent*. I hope, therefore, that one or other of them will not presume that way, without the grace of God in their hearts, and His glory for their end. But whatever branch of business they may think proper to follow, I charge you not to consent or allow them to go to the *West Indies*, *that complete nursery of hell*, except God gives them a real missionary spirit, and that they go to that glorious work. Finally, brethren, farewell, be perfect, be of one mind, live in peace, and the God of peace and love shall be with you. Amen, and amen, is the prayer of your affectionate friend,

“ ROBERT FINDLATER.

“ Drummond, 17th June, 1800.”

In 1782, the subject of the foregoing memoir married Helen M'Rae, a native of the parish of Urquhart, Ross-shire. In forming this important connection, he was under the influence of Christian principle, regulated by the apostolic precept,—“ Be not unequally yoked.” For several years previous to their union, she was decidedly pious, being brought early under serious impressions, while un-

der the ministry of the late eminent Mr. Hector M'Phail, minister of the neighbouring parish of Resolis, whose memory is still revered among the descendants or acquaintances of the older Christians of Ross-shire, and whose labours were blessed to many, not only in his own, but in some other parishes. In this union they were mutually happy. She proved a "help meet," not only as to temporal, but as to spiritual matters. They were both "of one heart and of one way," coinciding in every prudent and holy purpose to "serve the Lord," encouraging and comforting each other in the active duties of life, and in the afflictive providences by which they were visited.

Her early piety was marked among the circle of her acquaintances and Christians, and recommended her to the particular attention of Lady Mackenzie, dowager of Rosehaugh, who resided then at Findon House. This excellent lady was highly distinguished for her piety and beneficence. She was truly a "mother in Israel" to all who were seriously inclined. To such her house and her hand were always open. Such was the moral and religious influence of her character, that it diffused itself not only in the parish, but among an extensive circle of relations. Being much taken with the religious concern manifested by her young servant, she committed almost the whole superintendence of her household affairs to her care. Here the author's mother remained till her marriage; and from what this honourable lady heard of his father's character and principles, she rejoiced much in the choice he made of one of kindred religious sentiments, and

parted from her with some tokens of regard for her worth, and her fervent benedictions for their temporal and spiritual prosperity.

Without enlarging particularly in giving expression to the feelings of filial affection, or adverting to recollections of maternal tenderness, her frugal and industrious habits, and dutiful co-operation with her husband, in looking carefully to the ways of her household, the writer may be permitted here to state briefly some of the leading features of her Christian character and conduct.

She was a woman much devoted to prayer. From his earliest recollection, she was in the habit of retiring privately during the day to her closet, not merely at the stated times of evening and morning, but especially in the afternoons, after the more active duties of the day had been finished; and when missed by some of her family, she would recommend often to her children, with affectionate earnestness, the importance and necessity of prayer, quoting some advice of Samuel Rutherford, — “Bairns, bairns, pray. It is praying folks that will win through the storm!” or some Scripture promise, — “they that seek me early shall find me,” &c. Having a lively sense of the influence and power of religion on her own mind, she felt deeply interested in the religious training of her children. As soon as the first dawning of reason appeared, she stored their minds with the principles of religion; so that before they could read, they had some knowledge of the historical facts of the Bible and some of its leading doctrines. Feeling herself, however, with the active duties of the household, unable to teach them elementary

knowledge, which few mothers in her situation can attend to, yet taking a deep interest in their moral and religious training; and though the parish school was within a few hundred yards of the house, she and my father not only concurred, but were, I believe, the first to suggest, that a pious widow in the village should keep a school, where moral and religious, as well as elementary instruction, would be given. To this school we were sent, and were among her first scholars; and such was the progress made under this excellent woman's tuition, that before my brother was five years of age, he was able to read the Bible, and repeat distinctly the questions of the Shorter Catechism. Having thus acquired the *mechanical art of reading*, our mother made us read every morning a chapter of the Bible, accompanied with moral and religious remarks, tending to illustrate its meaning. Being never allowed to stray out on the Sabbath, that day was devoted to committing psalms to memory, or reading at the parlour window some of her favourite books, such as Gray's Sermons, Rutherford's Letters, or Erskine's Gospel Sonnets. Religious juvenile books were not then much known; and though the task was often irksome, when not understood at that early age, it was profitable in some respects afterwards.

It was not her children alone she instructed. The servants, if young and docile, she assisted in reading, and recommended to them the perusal of the Scriptures; so that in several cases they were able to follow the reading or translation of the chapter at the morning and evening sacrifice. Some of these, the writer has subsequently met with, who

dated the commencement of their religious knowledge and feeling, to the time they resided in the family, and who, from the instruction received and the example set before them, blessed God that in His good providence it was their lot that they ever entered it.

The influence of religion thus manifested was not confined to the family circle, it had a diffusive influence among her acquaintances. In the society of such as feared the Lord she had a peculiar delight, and kindly welcomed them at her house, and as her worldly circumstances improved, she often supplied the wants of the poor, with a delicacy and privacy not generally known—especially the pious poor, whose privations she knew were greater than modesty and principle would allow them to reveal.

She also bequeathed the £50. left at her disposal in her husband's will—one half for religious and pious uses at home, and the other to the funds of the London Missionary Society, in the prosperity of which she felt much interest.

The bereavements of her family and friends she bore with uncommon fortitude. It was on these occasions that the influence of Christian sentiment and deep religious feeling were manifested in bowing with meek submission to the will of Him “who does all things well.” Though fond of reading practical works on experimental divinity, during her last illness, her chief and high consolation flowed from the Scriptures, which proved wells of consolation. Though the writer of these memoirs was not privileged to hear from her own lips her dying experience, he was assured from a beloved relative, who affection-

ately watched and waited her end, that her death was triumphant—rejoicing in hope of the glory of God, and anticipating the joy experienced when called to join the assembly of the first-born.

He subjoins the following extract of a letter written to him by his brother, which is no less a strong testimony to the worth and excellence of his character, than to that affectionate dutiful feeling towards a beloved parent which glowed in the heart of the writer.

“ Ardeonaig, 15th January, 1816.

“ My dear Brother,—I am this night writing under a very painful impression at the accounts I have just received from my sister, of the very weak state of our dear mother’s health, and of her own feelings and anxieties under such a dispensation. Our dear mother has not been out of bed for a month past, and looks forward to her dissolution with pleasing composure. This I do not wonder at. The change, whenever it takes place, will be a glorious one to her, when her spirit shall take its flight to the mansions prepared for the justified saints, and join in that eternal song and praise which shall be ever new to the saints in glory. But O! what a dark prospect to us of being deprived of both parents, who were so dutiful and so exemplary, and who testified that their conversation was in heaven, even when they lived on earth. Surely nothing but the religion of Jesus can support under the trying scene of a death-bed. I assure you the prospect is dark to me, and you need not wonder, that it be particularly so to our dear sister, with all the cares and burdens which

hang on her shoulders at present. I fear that by every post, I may have accounts of our dear mother's dissolution, or a call to see her once more in the flesh, which I think would be the most gratifying sight I could behold in this world. Though I consider our sister's situation at present arduous; yet I envy it. Were it not that duty commands my presence here, I would fly on the wings of affection and melancholy joy, to witness and hear the experience of a dying believer, who is so dear to me, and who has given testimony of that grace which shall be perfected in the full enjoyment of that God who has been her portion in time, and who will be her everlasting joy through eternity. I expect we might all have at least one happy meeting at Drummond, but my fears forebode it will be a melancholy one. I could wish much that I had one opportunity of receiving her parting blessing, which has been blessed to many. I thought we might enjoy the comfort of being as it were nurses to her for some time: but an all-wise Providence seems to say, 'Where I am, there shall my servant be to honour her.' Let us endeavour to be 'followers of those who through faith and patience are now inheriting the promises.'—I remain, &c.

“ROBERT FINDLATER.”

As there are diversities of operations of the same Spirit, as to the manner and means by which the Lord commences his own work, and trains his people in the ways of holiness; so there are also diversities as to their experience, while entering the dark valley of the shadow of death. This was the case in some

respects with both the subjects of the preceding pages. Physical or constitutional temperament and habits may in part account for it; yet it must be attributed to other and higher causes. The Lord severally divideth to each as He wills. Some excellent Christians are often timid and jealous of themselves—diffident and often sorrowful—walking in darkness, without reaching to that assurance of faith to which it is the privilege of others to attain, and in whom the marks or evidences of true conversion and progressive sanctification are more evidently discernible by others than experienced and realized by themselves—their speech and conduct betray them, by which others take knowledge of them, that “they have been with Jesus.” These have often on their death-bed been more highly privileged than Christians of greater spiritual strength and fortitude; and have given incontestible demonstration of the power and happy influence of religion on the mind—they have entered the haven of rest, not only with hope, but with joyful assurance—and their sun has gone down without a cloud to obscure his glory. Of this class the subject of this brief notice was a marked instance. She died triumphant in the faith of the gospel, her mind in a great measure abstracted from previous troubles, and temporal objects. She viewed the land that was afar off—saw the King in his beauty—longed to be with her Saviour, where she might join the society of those in whom her delight was placed, who were brought through great tribulation, and sung the song of Moses and the Lamb.

In her husband's case, however, his experience in his last affliction was somewhat different. He did

not appear to be so highly privileged. This has at times been the lot of several of the most eminent servants of God in every age of the church. God in a wise and mysterious providence sees meet, that as to spiritual consolation, their sun should descend in clouds without those rays of joy and peace in believing, which feebler and more timid Christians have enjoyed. They are "in heaviness through manifold temptations." He hides his face and they are troubled. The enemy of souls at times reserves his fiercest attack to the end of the journey; like the children of Israel in their sojourn through the wilderness, who had their severest conflicts when near the end of their journey and about to enter into the promised inheritance. This was occasionally his feeling during his last confinement—especially on days when no Christian friend of kindred feelings and sentiments visited him. Such, however, was not uniformly his case. During this period he expressed a desire to depart, and to be with Christ, his mind was generally staid, trusting in the Lord and waiting submissively His time. He felt often peculiarly animated and gratified by the sight even of some few Christian friends who visited him, and still more when permitted to hear and join in the devotional exercises of praise and prayer, and derived much comfort from musing on the 57th, and the 61st Psalms, as peculiarly applicable to his case at the time.

Having made no arrangements for a family burying ground, he gratefully accepted of the offer made a few weeks before his death, of the ground where the Munroes of Culnasketh and Ketwall were

buried, at the north-east corner of the church of Kiltearn—where many a precious dust is committed in the hope of a glorious resurrection. His wife, from an excusable and amiable partiality, requested that the grave should be made some feet deeper than usual, as she expressed a strong wish to be buried in the same grave, anticipating from her growing infirmities that she should soon follow him. In this desire she was indulged, and over it is a plain stone with the following inscription:—

IN MEMORY

OF

ROBERT FINDLATER, DYER, AND MERCHANT AT
DRUMMOND, WHO DIED THE 30TH MAY, 1814,
AGED 61 YEARS.

AN ENERGY OF MIND AND UPRIGHT
CONSISTENCY OF CHARACTER ADORNED
HIS TRULY ZEALOUS AND
ENLIGHTENED PIETY.

ALSO, OF

HELEN M'RAE, HIS SPOUSE, WHO DIED
27TH JAN. 1816, AGED 63.

A MEEK AND HUMBLE FOLLOWER OF THE LAMB.
SHE DIED REJOICING IN THE FAITH OF THE
GOSPEL.

MEMOIR
OF THE
REV. ROBERT FINDLATER.

————— “I had a brother once—
Peace to the memory of a man of worth
————— was honour’d, loved, and wept
by more than one.”

FROM the incidents mentioned in the prefixed memoirs of pious parents, we might naturally be led to anticipate, that the influence of their moral and religious training, and their pious example, would be manifested in the future history and character of their children: yet alas! how many instances of the very reverse of this are deeply to be lamented in the domestic history of not a few, who were eminent for piety—of children whose conduct has been so notoriously wicked and dissolute, as to have brought the grey hairs of their parents with sorrow to the grave! Scripture history, and sad experience in every age, furnish us with many examples. Still, they are not so frequent as many are led to suppose. The contrast betwixt pious parents and wicked children makes the conduct of the latter more marked—like colours widely dissimilar, when placed in juxta-position. On the other hand, if we consult Scripture, the history

of the church, and our own observation, we shall find in general that those who were eminently distinguished for piety, and usefulness in the church of Christ, were descended from pious parents. And it has been usually observed that *some* of the children are found to walk in the steps of one or other pious parent. Thus, those who honour God in the faithful and conscientious discharge of parental duties, them will He also honour, and give them encouragement to plead that He who has proved their God, may be the God of their succeeding race.

When children are found openly irreligious, or not inheriting—or rather not exhibiting—any portion of the Spirit by which their pious parents were animated, we may be led to ascribe it to a want of perseverance in religious training,—to a want of chastisement, or of Christian consistency,—to undue indulgence or partiality, or to a want of unity of sentiment between the parents themselves; and though it must at times be deplored, that, with every advantage of instruction and example, such cases occur; yet we must ultimately resolve it in the words of our Saviour, Luke, x, 21:—"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." The awful and the holy sovereignty of divine grace must appear in the conversion of every soul, whether descended from pious or profane parents, and the inefficacy of mere human means must be acknowledged. Salvation must be by free grace, that no flesh may glory in His sight. And the acknowledgment of this important article

of faith deprives the enemies of the truth of one objection which is sometimes used against it, that all the influence of religion is to be attributed to the prejudices of education, or the habits acquired in youth.

The subject of the following memoir, with every advantage of early and faithful instruction, pious example, and strict discipline, exhibited no decided signs of piety, as influencing the judgment and the heart, till about the age of sixteen. Not that in his boyish years even he showed anything vicious or depraved in word or action; but he was uncommonly rambling, thoughtless, and playful; and though often subjected to correction and chastisement, was never known, in order to evade punishment, to shelter himself by a lie. His natural disposition was uniformly frank and ingenuous.

He was born in August, 1786, at Drummond, parish of Kiltearn, Ross-shire. From his infancy he was a child of many prayers, not only by his parents, but by a number of pious Christians in Ross-shire who were present on a sacramental occasion at Ferrintosh, where on the Monday, after divine service, he was solemnly devoted to God, and received the ordinance of baptism, by the late eminently and deeply learned theologian Mr. M'Adam of Nigg. Such was the unction and influence felt on the occasion, that his explanation of the ordinance and his address to the parents was spoken of by those Christians as peculiarly a time of refreshing from the presence of the Lord. It was a service they could never forget, and was alluded to by some of them in their dying experience, to which the following extract

of a letter from his father to the subject of this memoir alludes:—"Drummond, January 25th, 1808.—I did not hear of my dear friend Charles Ross's death (formerly alluded to in the preceding memoir, and one of the first members of the prayer meeting) till he was buried. I am told he made mention of you a few minutes before he departed. He could never forget the day of your baptism." Such were the high and solemn views entertained by the subject of the preceding memoir of this ordinance, that he could not consistently and conscientiously receive the same for his children but from such ministers as he could hear with edification. *

Before he was four years of age, the subject of this memoir accompanied his elder brother to a school taught in the village by a pious widow, and such was the progress he made, that before he was five years old, he was able to read the Bible distinctly, and to repeat all the questions of the Shorter Catechism. At the age of six, he was sent to the parish school, and commenced Latin. Though he manifested con-

* Whatever opinion some may form of his views and conduct on this occasion, I meet with a case almost similar in the Appendix to Wodrow's history of the sufferings of the Church of Scotland. Vol. iv, page 512, Dr. Burns's edition. In the case of Mr. Nimmo, councillor and treasurer of Edinburgh, in his account of Mr. Thomas Hogg, minister of Kiltearn, 20th October, 1686.—Nimmo, having domestic anxieties, observes: "Our blest father and friend, Mr. Hogg, was gone the term of Whitsunday before to the Hague where I sometime went, and as his company and advice was refreshing, so my going there was refreshing. Some-time after (the 5th November) as he had baptized our eldest son John, so we took this second to the Hague to him, where he was baptized James, at which time was such signal and observable power and presence of the Lord, that not only I but others were made to say, they never heard nor felt more of the authority of the Lord in any ordinance than when he pronounced his name, and the names of the persons of the ever-blessed Trinity."

siderable precocity; at this early age, much progress could not be expected. The application of rules of grammar was in a great measure mechanical; and this labour and exercise were got over while the mind was most elastic. During his twelfth year a portion of the school hours was also devoted to Greek; and before he completed his thirteenth, he was able to analyse several chapters of the Greek New Testament, and almost the whole of the ‘*Collectanea Minora*,’ so that it was judged advisable, from the progress made in Latin and Greek, that he should enter the second Greek class in the University of Edinburgh, in Nov., 1799, when he also attended the logic class. The early age at which he was sent, he had cause himself afterwards to regret; and though he endeavoured to keep up in his preparations for examination in the Greek tolerably well; yet his attendance on the logic was lost to him; for it was almost impossible then, without more previous reading and intellectual training, that he could follow prelections in mental philosophy. Besides—his being sent so early to school,—his preparation for the classes, or an original physical weakness of sight, occasioned his using glasses often while at college, and in after life prevented him from continuing long at reading or writing.

During the following summer he attended the parochial school, at that time ably and successfully taught, where he learned the elements of mathematics—demonstrative and practical, and carried on his lessons in Greek and Latin.

Notwithstanding the symptoms of piety and zeal, which are frequently observable in the children of

families of moral and religious training, it is often difficult to judge what their future conduct may prove, when exposed to the temptations of the world; and many melancholy examples occur even within the sphere of our observation and experience—which are calculated to warn us, not to be too sanguine, but to “join trembling with our mirth.” Still, it is pleasing to observe promising appearances among the young—both on their own account, and that of religion—regarding whom pious parents and teachers may adopt the words of Lamech, Gen. v, 29: “This same shall comfort us, concerning our work and toil of our hands.” Without mentioning minutely several promising symptoms of piety manifested in early years by the subject of this memoir, it may be stated that serious subjects often engaged his affections at least. When only twelve years of age, at his mother’s advice, he would in his father’s absence engage in family worship, and pray. And when the Sabbath school was commenced in 1798, he anticipated much pleasure from the duty, and wished greatly to have his name enrolled in the list. The very first night of meeting, several old as well as young persons crowding about the house, he saw them all arranged on proper benches, and as his father was rather later than usual in returning from church he commenced, (none other being able or willing) and continued reading a chapter or two to such as assembled. In this exercise he was engaged on his father’s arrival, and we may easily conceive the agreeable surprise to his parents, on their return, to find the young monitor thus usefully employed.

During the first winter he attended college, he

formed an acquaintance with Mr. B——, now minister of A——, who, with two or three more friends, had a prayer meeting in one of the rooms of the Orphan Hospital, Edinburgh. The aged and venerable Mr. Peebles * was then the teacher, who occasionally, as his health permitted, invited them to his room, and spoke on religious subjects with peculiar solemnity and unction—at the same time, in such a winning manner as made his interviews more desirable than repulsive to young men. To this prayer meeting there was an accession of ten or twelve students a few years thereafter, being chiefly students in divinity—of whom a few are still living, who are esteemed pillars in our church, and ornaments to society.

After finishing his curriculum of three years at Edinburgh university, in 1802, he was engaged for a year as tutor, in a family in Easter Ross. In this family he met with much kindness and encouragement. Still he desiderated much the example he had seen at his father's house. It was here that he began to think seriously of religion, and felt more decidedly its impressions on the heart. He now revolved in his mind the important and solemn professional work of the ministry, which he had prospectively in view, and in his private walks and musings prayed for more vivid impressions of the truth, and grace and light to guide him in the path of duty. He also embraced pretty frequent opportunities of visiting every Saturday at his father's house, when he accompanied his parents to the church of Urquhart,

* See a short but interesting sketch of his life and character in the *Christian Herald*, 1837.

which tended much to keep alive those feelings and impressions, by which his mind was exercised.

About this time also, he cultivated the acquaintance of a young man who was similarly engaged, in a neighbouring family—and now minister of A——. They met pretty often, by appointment, in the forenoons, prolonged their walks, and conversed together on religious subjects. A small cottage about half way was the place of meeting, where a pious and devoted Christian resided, with whom they conversed,—in whom they saw a living example of the influence and power of religion,—whose remarks and recollections were truly edifying and spiritual,—and which, in the absence of pious example and strictly religious conversation, at their respective residences, tended to keep alive their views and impressions of the truth.

In November, 1803, he went to the Divinity hall at Edinburgh, and had one of the bursaries given then by “the Society in Scotland for propagating Christian Knowledge.” This winter he attended the Logic class a second time, from which he derived much benefit, in training his mind to correct reasoning and composition. He also derived much spiritual edification from his acquaintance with Dr. Buchanan, Dr. Davidson, and Mr. Black, each of whom felt much interested in young promising students from the Highlands, and not only imparted to them many sound and serious advices as to their studies and conduct, but were in the habit of presenting them with several valuable and useful books in Divinity. The private interviews with which he was privileged in calling on those excellent and devoted men conduced much to deepen his religious

feelings; and of their kindness and worth he always spoke with affectionate gratitude.

During the summer, having some private teaching, he remained in Edinburgh, and derived considerable advantage from reading historical and theological books. He also attended private classes for French and Elocution, and became a member of a preaching Society among the students—which met regularly every Saturday forenoon, at lady Glenorchy's chapel, of which several of the "Saturday-evening Society" were members. In the pious family where he had lodgings he enjoyed also the privilege of acquaintance with some excellent private individuals. He was likewise introduced to the late eminent and saintly theologian Dr. Colquhoun of Leith, at whose Friday-evening religious *conversazione* parties he was a frequent visitor.

It was during this summer that the early impressions of religion on his mind, produced through the pious instructions and example he enjoyed at home, began to appear more decided. His parents, who travailed in birth again over their children, that Christ, the hope of glory, might be formed in their souls, were much gratified from the tenor of his letters—by the pious views he expressed. Until this summer he had not found liberty to make an open profession of his faith by uniting with the people of God in commemorating the death of Christ, and solemnly devoting himself to the service of God. Being previously introduced to Mr. Black, of Lady Yester's, whom he generally heard, he thought it his duty to converse with him, and state his views and feelings; and was encouraged by him to embrace an

early opportunity of sitting down at the Lord's table; the seriousness and unction of whose public addresses, and his pious conversation, were very edifying to several young men who then attended the Divinity Hall, and who found him a most judicious, faithful, and tender spiritual guide. The following extract of a letter from Mr. John Shaw, late minister of Bracadale, to the subject of this memoir, and one of his most intimate acquaintances, affords a pleasing and interesting instance of this. Alluding to Mr. Black's death, he writes :—

“ Soillerie, 10th March, 1806.

“ My dear Sir,—The subject which at present lies nearest my heart, and which, I doubt not, is most familiar to you all, is the death of the worthy, the pious, the excellent Mr. Black. It was communicated to me a few days ago by Mr. C——, and it, as he says, ‘struck me like a thunderbolt.’ It was unexpected, and too much for me. He is gone from us, and left us to mourn; but he is happy, and elevated to a distinguished mansion in the realms of light. We must not weep for him; but we may weep for ourselves. The church of God in our land, I am convinced, has felt the shock to her centre. Where is there such a labourer in the vineyard to be found? Where is there one in whom was manifested such an earnest, but at the same time such a prudent and winning zeal for the glory of God and the good of souls? How winning and taking were his public discourses! how fervent his prayers! how mild, how calm, how earnest, how sweet, how impressive his manner in dealing the word of God!

How much was he to be loved as a minister, as a man, as a friend! He *was* loved, he was respected. His memory will be cherished. He will live in the remembrance and in the hearts of many. He will ever live in mine. His memory shall be ever dear to me—and he shall live above for evermore. I could have wished to have seen him once more, and to have bid him farewell! He was the first and best spiritual counsellor I ever had. I could have wished to have had his blessing—his parting blessing; but this was not permitted me, and I will not repine. I know I had his prayers. May we be followers of them who through faith and patience are now inheriting the promises. See and learn from Dr. Buchanan how Mrs. Black is supported, and send me word. It is a comfort to her, to us, to Zion, that Jesus sits and reigns King of Zion. I hope his place will by the Redeemer be filled up; but how, does not appear to me. I hardly knew his equal. Pardon my fulness of heart.”

But to return to our narrative:—Previous to his communicating, however, he wrote to his father—to whom he always looked up with revering and filial affection—for advice. Few circumstances could afford his father greater pleasure; yet instead of giving expression to him of the joyous feelings of his heart, he writes him in return the following faithful and judicious advice, by which, notwithstanding his fears and scruples, he was encouraged, nay, constrained to yield obedience to the command,—“Do this in remembrance of me.”

“Drummond, 5th October, 1804.

“Your letter by Mr. R—— came to my hand, when I was at the communion of Ferrintosh, which gave me additional pleasure and comfort. As you wish me to give you my advice on the subject you spoke to Mr. Black upon, you must know, it is not so easy for me; as I did not know any thing of your mind on the subject. I would mention that subject for your consideration,—‘This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.’ Now this knowledge of God and Christ must precede our profession. I do not mean a head speculative knowledge; but that knowledge that hath its witness with it, not only before the world, but in conforming the mind and heart to God’s revealed will, and which sanctifies the whole man in purity and holiness, and enabling to escape the pollution of sin, from a love to the holiness of God. What is required in the first commandment is a most excellent directory for young professors. I would advise you to study it and apply it, and you will find more in it than I can say. And may the good Lord give you direction in your proceeding. I hope you will gather something from what is said for your assistance; and if the Spirit give you light and liberty, you will remember that Christ witnessed a good profession before Pontius Pilate for lost sinners; and it is their duty to witness a good confession for Him; and I pray that it may be from a heart purified by his sanctifying Spirit, that you begin and go on, until the day of the Lord.”

On receiving this letter, and seriously revolving

in his mind the importance and solemnity of the duty, and encouraged by his conversing with Mr. Black on the subject, he resolved to embrace the earliest opportunity afforded, of making an open profession of his faith. He accordingly waited for the purpose on Dr. Colquhoun, Leith; who was to dispense the sacrament to his congregation on the 14th October, 1804, when he communicated for the first time. What his views and feelings were on this subject will be seen from the following extracts from his Diary, which he commenced about this time,—a practice which was recommended by his father in his letter of 2nd January, 1800. Previous to this, he was in the habit of recording, in a small MS. volume, every Sabbath evening, the texts he heard during the day, with the heads of division and discussion—a practice from which he derived considerable advantage, in fixing his attention on the subjects he heard preached, and which tended alike to strengthen his understanding and his memory.

As to the propriety of recording the feelings and exercises of the mind, under the influence of religious excitement; and the expediency of laying open to the public what the writer never intended should be brought to light, there may be a difference of opinion. It will be admitted, however, that the practice was recommended and exemplified by several of the most eminent and most devoted saints in every age of the church, whether clergymen or laymen. It serves as a test to prove the main springs of conduct—the principles of action. Private records of this kind yield a strong evidence of the influence and power of divine truth, and of the teachings of

the Spirit of God, in enabling people more successfully to examine, to prove, and to exercise themselves, to ascertain aright the various maladies of the soul, and to see their need of repeated application to the great atonement of Christ and the fulness that is in Him for the pardon of sin, and the supply of all their spiritual wants. The writer may just state, that though living with him in the same room for nearly two years, and cherishing the most cordial and affectionate intimacy, he never informed him of such records, neither was he aware of their existence till some time after his death.

“Lord’s day, October 14, 1804.—Went to Leith this day, where the sacrament of the Lord’s Supper was dispensed, and heard Mr. Colquhoun preach from Heb. x, 10,—‘By the which will we are sanctified, through the offering up of the body of Jesus Christ once for all.’” After a short analysis of the sermon, he adds,—“I have this day done the most important thing that ever I have done, and which a person could do in this world. I went to the Lord’s table, to declare that I choose God to be my only portion. By this most solemn act, I declared that there is none in heaven whom I have, neither is there any in all the earth whom I desire, besides God. I have announced Christ to be my Saviour, and that there is none other name given under heaven among men by which I can be saved; and that it is alone by and through the righteousness of Christ I can be saved. I have announced before God, before angels, before men, and devils, that I will no more serve sin, but be a servant of God. I have declared that I am not mine own, but that I have

freely and voluntarily resigned myself to God. I have freely and voluntarily laid myself under a vow, that I will be the Lord's henceforth and for ever. I have declared that I will leave and forsake every sin, every lust, every evil affection, and that I will have God as my portion, my hope; and my everlasting enjoyment. I have done all this over the consecrated symbols of Christ's broken body and shed blood. Accept, O Lord, of this dedication of myself to thee! Receive me to thyself, and give me grace to live to thee; for of myself I can do nothing."

"Consider, O my soul, what thou hast done this day! Thou hast opened thy mouth to the Lord. Thou must not draw back. Let me remember that the vows of God are upon me. O! let me consider and reflect seriously on the danger of apostacy, if after all my dedication I turn away from God. Let me remember that God has no pleasure in any soul which draweth back from Him. But God has promised that His grace is sufficient for us, and that His strength is perfected in our weakness. Let me remember it is not in my own strength I am to do all these things, that it is impossible for me to do any thing of myself; for it is God that worketh both to will and to do of His good pleasure. I have declared that Christ is my salvation; then let me trust in Him for salvation, for grace to subdue the corruptions of my own heart, for grace to withstand the temptations of the world and of the wicked one. Let me be jealous over myself with a holy jealousy; let me have a tender conscience to discern evil; let me have faith to apply to Christ; and let his Spirit

work in me; let me be humble, and acquiesce in all the ways of God's holy and wise providence; and let me endeavour to spend my time, my talents, my opportunities, and my privileges, in subservience to the great end of my creation, and to the preparation for the important work of the ministry, to which I am aspiring! Let me take care that I shall neither be seduced by the smiles nor the frowns of this world, but live conscientiously to God, and to the concerns of my own immortal soul! O my soul, let me daily keep this in remembrance, and let me endeavour to spend all my time to God!"

"Tuesday, 16th.—Great and manifold are the mercies and loving-kindness of God to us, that He has not mingled our blood with our sacrifices, but that, in His infinite mercy, He has still spared us, as living monuments of His long-suffering and forbearance; that yesterday He gave us another opportunity of meeting in His house of prayer. I heard Dr. Davidson preach from 1 Pet. ii, 21,—‘For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps;’ in which he showed in what respects the followers of Christ ought to imitate His example. 1. In obedience to His Father's will. 2. In love to His Father. 3. In His devotion. 4. In His trust,—His faith. 5. In His resignation to Him, &c. This morning found myself delighted in the ways of God, but before the evening was careless and remiss. O! how unstable is man, and how unable as much as to think a good thought, and what need of applying daily to the throne of grace, for grace, strength, and support to carry us on in the ways of righteousness!"

“Thursday, 18th.—Found myself very dead and lifeless this morning. When I awoke, found my thoughts entirely set on every thing except Christ, upon whom alone I should meditate. The heart is deceitful above all things, and desperately wicked, who can know it? O! how impossible is it to command as much as one single good thought; and yet how much matter is there in the Scriptures to think of—of the mercy of God, of the love of Christ, &c. O! how remiss have I been in my duty this day! How little have I done for my own improvement. What preparation this day for the important office of the ministry? How imprudently have I spent my time. How unconscientious have I been to God, whom I profess to serve; and how little impressed with the strong engagement I have come under to be the Lord’s. Teach me, O Lord, the way of thy commandments, then will I walk in them, and so do thy will.”

“Friday, 19th.—Upon the review of this day, what reason have I to be humbled before God, for all my sins and provocations against Him! How inconsistent with the professions I made at the Lord’s table on Sabbath, that henceforth I would devote myself, my time, my talents, my all to His service; but instead of performing these obligations, I slept so long in bed, that the time for devotion was over before I got up; and even after getting up, O how little affected or impressed with my carelessness and unconcernedness. How little of time spent in study or in preparation for the important office of the ministry. O! that I had resolution to go on in the ways of God, and be directed according to the rule

of His word ! In the evening, on seeing Mr. Colquhoun, I was stirred up, and found myself willing, in some measure, to go on in my studies. O for grace to make us assiduous in the work, while it is called to-day, and while I enjoy health and opportunity !”

“ Saturday, 20th.—On the review of the week past, what reason have I to adore, for the mercies of God to me, who am less than the least of all His mercies ; and how great is His long-suffering patience and tender mercies for all our provocation. O ! what reason have I to be humbled for my sins, for my shortcomings, and for remissness in the duties of my calling ; but blessed be His name, that He causes His face to shine on my heart. In the Society* I had great liberty in prayer, and found some zeal (if I may call it so) rising in my mind for the glory of God ; and that when I am a preacher, I would be assiduous in showing sinners the way of salvation.”

“ Saturday, 27th.—Upon the review of this week past, I have the greatest reason that ever I had to be humbled in the sight of God for all my sins ; for they are more aggravated now than what they were formerly ; because I at the holy table of the Lord renounced all my sins, and resolved to be the Lord’s for evermore. How guilty I have been of that great evil, the misspending of time, the unconcernedness for the important office to which I aspire, and the things of eternity ! O that I were to consider in such times, the shortness and uncertainty of time here, and the importance of being savingly united to

* The Prayer Meeting at the Orphan Hospital.

Christ, when all other comforts fail; likewise the dangerous state those are in who are found unprepared when the Son of Man cometh as a thief in the night. O how dead, how carnal, how indifferent to spiritual things is the heart of man! It is a confirmation of the truth, that the carnal mind receiveth not the things of the Spirit. How unprepared for any duty—how much less for eternity! O Lord, cause thy face to shine upon me, so shall I rejoice in thy salvation.”

“Lord’s day, 28th.—This morning lay in bed too long; so on that account the devotions of the morning were hurried over; and no wonder that I did not find myself so lively or so earnest for the Gospel of Christ. I always find, that the less time I take to devotion, the less pleasure I have in going through other religious duties to which I may be called. In the afternoon heard Dr. Davidson preach on Matt. xxi, 37, the last sermon of three on the guilt and danger of want of reverence to the Son of God; but O! how little was I impressed with the solemn truths of the word of God! But in intimating the sacrament, and in the exhortation he gave at the time, I was a little stirred up, and was somewhat more impressed with a sense of divine things, found a pleasure and delight arising in my mind, from the near prospect of sitting down at the table of the Lord, and renewing my covenant with Him. Blessed be His name for the many privileges and blessings we enjoy, of worshipping God and of drawing near unto Him. O! to be duly impressed with the importance of the duty of obeying the dying command of our once crucified but now exalted Saviour! O Lord,

I will bless thy name, I will rejoice in the God of my salvation. Found some pleasure in the evening in teaching the young ones, in Mrs. Colquhoun's school at Leith; when I considered the happiness of those, if the Lord would open their young minds to understand the truths of the Gospel. O! to be humbled for our weaknesses and shortcomings, yea, for our very best services!"

"Saturday, November 10th, 1804.—For some time past could not conveniently write any of my Diary, on account of Mr. L—— being in the room with me. On the review of my conduct, since I resigned myself to God at his table, what great reason have I to be humbled for my shortcomings of the performance of the vows which I had taken at His table. How much time misspent. How little impressed with the truths of the Gospel, and how (very often) hypocritical and formal in my duties! But O how great is the mercy of God to me, that notwithstanding my unworthiness and unthankfulness, He is daily following me with his goodness, and is giving the near prospect of sitting at His table to-morrow. On Thursday, the day set apart for humiliation and prayer, was not in a proper frame; did not find in my mind deep impression of the evil of sin, and of my own wicked ways."

"The former part of this day was in the same situation, till I went to church, and heard Mr. Bonar of Cramond preach from Psalm xxxvii, 3, 4, in which he explained the nature of the exhortation, and the promise annexed to the performance of the duty. Delighting in God implied,—1. Reconciliation. 2. Looking for comfort in no earthly thing

but in God. 3. An acquiescence in His ways and providences. 4. A love and pleasure in the ordinances of His word, &c. Found my desires going out after Christ, and some comfort and delight in the prospect of sitting down at His table to-morrow. At family prayer found myself formal, and a desire more to show my religion, than to ask the mercy of God. O Lord, pardon my unworthiness and sins, and give the disposition of thy children. And may I give myself up to thee afresh to-morrow with great comfort and pleasure, and may I find that thou art my God, my salvation, and my desire ! ”

“ Lord’s day, 11th,—This has been a day in which I have found great comfort. Rose before daylight, in order to prepare myself for the duties of the day ; and I did not find that my pains were lost. I endeavoured to get myself impressed with the holiness and majesty of God, and the service which I had in view through the latter part of the day. I had continued in the same pleasant and comfortable frame the former part of the day, and went to the house of God with great eagerness and joy. I heard Mr. Jones preach from 1 Pet. i, 8, 9, wherein he showed the character of God’s elect, and the connection that it had with our eternal salvation. In my approach to the table of the Lord this day, found my views clearer as to the nature of the duty, than when I went the first time, in contemplating the love of God in Christ, and the evil of sin. Had more comfort than on the former occasion. My affections were raised to Jesus Christ—to the joys of heaven—and the everlasting blessedness, when God’s people shall meet at last—when there shall be no

intruding care—no wandering thought in the service of God. I lamented the unfixedness of my thoughts, sat up with great pleasure and delight all day under the droppings of the sanctuary. I do not remember when I enjoyed a more comfortable Sabbath; but still O how little do I remember of the truth which I heard! I find the less I meditate on them in church, the less I remember, and the less good I find. Heard Mr. Pyper in the evening from Eph. v, 15, on the advantages of walking circumspectly, and motives to stir up to the duty. Thanks be unto God for all his mercies and kindness.”

After the above date, his Diary is only occasionally kept. There are several entries at Drummond, at Rothiemurchus, and at Ardeonaig; but as they are partly written in short hand, and cannot well be deciphered, the recording of them shall not be attempted. They seem, as far as they can be made out, to be faithful and heart-searching reviews of his private feelings and conduct, or his public exercises—sometimes in commemoration of his birth-day—his licence—new-year’s-day, or some other special occasion; wherein he expresses his want of spiritual fervour of soul, either in private meditation and preparation, or in public duties—mourning over indwelling sin—pleading for mercy, and the enlightening, quickening influences of God’s Spirit, to qualify him for the faithful discharge of the important and solemn work of the ministry. Occasionally he expresses the ardour of his soul, in wishing to be instrumental in directing his hearers to Christ—the comfort and joy, as well as humbling views experienced at times, when one or more of his hearers

seemed impressed by the truth, or awakened to serious inquiry, or waited on him privately—asking the way to Zion, or saying, “What shall I do to be saved?”

During the following summer also, as well as in the two previous winter sessions, he was employed for an hour or two—if not daily—very frequently to assist Dr. Ross, now of Lochbroom, in correcting the proof-sheets of the first complete edition of the Gaelic Bible; and which is thought to be the most correctly printed of them all. From this exercise, and the well-known accuracy and knowledge of the Gaelic language of the Dr., the subject of this memoir found much benefit in after life, as to its orthography and structure, and it enabled him to instruct and direct several young men to whom this language was not vernacular—some of whom resided with him while at Lochtayside, for this express purpose, and are now engaged preaching Gælic in their respective parishes.

Having completed his theological course at Edinburgh, he passed the summer of 1807 at his father's house. Notwithstanding the opportunities he enjoyed at Edinburgh for spiritual and mental culture, his mind appears, from his letters, to have been a good deal exercised about the importance and great responsibility of the office to which he was training. The more he thought of it, the more arduous it appeared to him; and, had he acted as his feelings dictated, he would have deferred entering on trials before the Presbytery, as he saw from his youth and inexperience, not having completed his twenty-first year, the high qualifications necessary for the dis-

charge of the ministerial office. Being encouraged, however, by the advice and example of some of his fellow-students, as well as some of the ministers of Edinburgh and Ross-shire, with whom he was acquainted; he entered on his probationary trials before the Presbytery of Dingwall that summer; and received license to preach the Gospel, on the 7th October, 1807, through Mr. Stewart, then minister of Dingwall, who uniformly felt a warm interest in him, and occasionally corresponded with him—to whom he looked up, with the reverence and respect due to a father, and from whom he subsequently received valuable advice and encouragement.

Soon after his being licensed, he received pressing invitations to preach from some of the members of Presbytery, which from an excusable delicacy, he resisted for some time—cherishing a feeling that, in some cases, his undertaking the duty might prove a disappointment to a number, who might have come from a distance to be edified by their accustomed ministrations. Among these, Mr. Charles Calder wrote him in a kind and pressing manner, conveying some important advices, which every preachêr of the Gospel should do well to consider, and of which the following is an extract.

“Urquhart Manse, 13th October, 1807.

“My dear Sir,—It gave me sincere pleasure on my return from the Moray-side, where some pressing calls brought me last week, to hear of your being licensed to preach. That in the blessed work to which you are thus called, you may be signally countenanced of God, and become the happy instrum-

ent in the hand of His Spirit of winning souls to Christ, and of spreading the savour of His name, is my hearty prayer. To a young man in similar circumstances with you, newly licensed to preach the everlasting Gospel, and expressing to the eminent Cadogan, how much he felt burdened in the prospect of the work before him: the reply was, 'You have but one thing to do, Exalt Christ, and the promise is, 'And I, if I be lifted up, will draw all men unto me.' This important counsel you will find much benefit from always bearing in mind; and together with it, a saying I met with t'other day in the memoirs of the pious Mr. Pearce, 'It is from diligent ploughing in the closet, that successful reaping is to be looked for in the pulpit.' "

Having no call to any charge; with the approbation of his parents, he passed the most of the winter and spring of 1808 with his brother—who then officiated in the mission of Erriboll in the Reay country, Sutherlandshire—and preached pretty often within the bounds of the district. Here he formed an acquaintance with a number of pious persons who cherished a high regard for his person and ministry, and felt a strong interest in his future welfare and usefulness.

It is a remark of the late eminent Fuller of Kettering, in his memoir of Samuel Pearce, that the letters addressed *to* a correspondent are often as correct an index of character, as the letters written *by* him—a remark founded on a correct and minute knowledge of human nature—of which in this memoir the writer shall occasionally avail himself.

Soon after his visit to Erriboll, the subject of this memoir was much gratified by receiving a letter from his early and intimate correspondent, the late Mr. Shaw, minister of Bracadale, who, along with several excellent young men, was a member of the prayer meeting, at the Orphan Hospital, Edinburgh. And as this memoir may fall into the hands of some students and young preachers, no apology is made for giving it at length—not merely as a token of respect and affectionate remembrance of his worth, but containing excellent and important views of the ministerial office, expressed with all the freshness of present experience; and indicating the high tone of heart-felt piety and warm zeal by which he was animated.

Soillerie, 2nd December, 1807.

“ My dear Sir,—Yours of the 9th October was a treat to me. I am always happy to hear from a fellow-student for whom I had a regard; I am particularly so, when, from a *distance*, he informs me of his welfare, and gives such agreeable intelligence as your letter conveyed. It was grateful to hear, that your brother was placed in a situation which he seems to enjoy, and where he is likely to be useful; to learn also that Mr. Stewart, who is ever dear to me, was well: that pleasant days of gospel privileges are enjoyed by not a few of the Lord’s people at Dingwall; and that you have been invested with that office, to which you long looked forward, and for which I trust it has been your endeavour, in dependence on divine grace, to prepare.

On your being licensed to preach the gospel, I

congratulate you. The office of an ambassador for Christ has, by all invested with it who have tasted of the grace of God, been considered as pleasant and honourable ; while at the same time, it has been felt by them to be arduous. I will not enlarge on these things. The apostle of the Gentiles magnified his office, and reckoned it his glory, and a grace given him, to preach among the Gentiles the unsearchable riches of Christ. His heart and delight were in the work ; while at the same time, no man knew more by experience, both what he had to do, and to suffer, in the faithful discharge of his office. I pray God, that by the lively state of religion in our own souls, by communications of spiritual consolation from Himself, and by the abundant success of our labours, He may lead us to feel the *pleasantness* of the office ; that by gifts and graces, He may qualify us for *honourably* transacting the business of reconciliation, between Him and rebel sinners ; and that in proportion as He exposes us to the difficulties connected with the office, He may support us under them.

A circumstance, or rather quality of the office, to which my attention is directed as much as to any, is the solemn tenure on which we hold it. “Woe unto us, if we preach not the Gospel.” The sinner must receive warning, else his blood will be required at our hand. By faithful dealing with all, we must deliver our own souls. Who is sufficient for these things ? You suppose my experience may enable me to suggest something profitable on the subject. I have little experience yet, that I can either call my own, or by which I can profit others ; but if I have learned any thing by experience, it is the answer to

the foregoing question, namely, ‘Our sufficiency is of God.’ The more we feel our own insufficiency, and are led to God, in Christ, for all things, both to our own and our people’s souls, the more comfort do we feel, the more success are we likely to get. But you will perhaps be thinking that I might say something more, of what I have learned by experience, in preaching the Gospel. In a letter I must be general. I think then, I know, that there is nothing of greater consequence to comfort and success, than personal religion. Most difficulties arise, or are increased, either from the want, or the low state of this in the soul—entirely destitute of it, we must be unfaithful, comfortless, and burdened in the work—weak in religion, we are likely to be unskilful, in some degree unsteady, inactive, or exposed to the fear of man that bringeth a snare, ready to be overborne by every difficulty. And the more lively our own souls are, the more comfort do we feel; the more faithful are we enabled to be; and the better do we know, whether to apply for supplies of grace, for strength under difficulties, for ability, and success. All this is to be understood, in consistence with our sufficiency being of God. Personal religion is all from Him; and is the first and fairest means of success. I do not know a better way, in dependence on our Redeemer’s grace for encouraging personal religion, than to spend much time at once, and often, in deep meditation, self-examination, searching the Scriptures, and prayer. A person cannot (with a deceitful heart) meditate, examine, or read without prayer. I know because I have felt it, that converse with the world is hurtful; and had

I been engaged in the profitable exercise alluded to, when at College, and at home I spent much time idly, or even in reading books that were in themselves useful, too constantly,—I would now be more fit for my work. Without intimate spiritual knowledge of the Scriptures also, I must add, we cannot rightly divide the word of truth. And as speaking to a brother, I would advise you to study your discourses well. We are accountable for what we say; and not a little care and pains are necessary, in choosing fit passages of Scripture, by which to illustrate or prove our subject. I find most pleasure in delivering my most carefully composed discourses. I hope the Lord will direct and bless you and your labours. You will likely get some settlement soon; and it is chiefly in the view of this that I have written the preceding, as your situation then will be similar to mine.—I am, yours truly,
“JOHN SHAW.”

In Autumn, 1808, the subject of this memoir was appointed to the Mission of Rothiemurchus; in addition to which was appended the teaching of a school, under the patronage of the Society for propagating Christian knowledge. Though this situation presented very discouraging circumstances, uniting both offices, without accommodations; and superadded to this, no prospect of lodgings, without the express understanding of teaching privately, in the evening, after school hours; and both salaries united, amounting only to £40. Still, being the first call he received in Providence to exercise his ministry, he thought it his duty to be employed

in that profession to which his mind was ardently bent. The injudiciousness of uniting both offices must be evident, and must have been felt peculiarly irksome. For a time, he submitted to bear the yoke in his youth; and regretted much that, owing to the jaded state of his mind through the day, he could not avail himself of the excellent library at Rothiemurchus—(to which he was politely and obligingly offered access)—as he had to prepare two discourses for the Sabbath. He regretted also the low state of religious knowledge and feeling around him. With the exception of one or two baptists, he could hardly meet with any with whom he could hold that Christian converse or fellowship to which he had been accustomed from his early days. The elasticity of his mind was put to an early and severe test, in consequence of his week-day labours, and in attempts to preach from unfinished notes, and extemporaneous illustrations,—and that before some auditors of a high intellectual cast. This, though at first painful to his feelings, he found ultimately beneficial; and it gave him such readiness of public speaking, that he never had recourse to notes in the pulpit. The teaching he was under the necessity at last of discontinuing, and taking lodgings in a neighbouring inn.

Notwithstanding the discouraging circumstances in which he was placed, yet being animated by a higher principle than mere professional promotion, he continued at his post; and cherished a strong desire to be kept faithful and consistent, till called by Providence to a more desirable station, or a more extensive sphere of usefulness. Here may be

quoted two or three entries from his Diary, which show that he felt the same ardour of mind, in the discharge of duty, which he formerly expressed,—the same scrutiny as to the vital influence of religion on his heart and affections, and the same jealous watchfulness as to his conduct—both in the sight of God and of his fellow-men.

“Rothiemurchus, Jan. 1st, 1809.—How manifold are the mercies of God, that I am still spared from year to year, when I deserved to be cut down as a cumberer of the ground; and not only so, but called to declare the message of salvation to lost sinners! This day found some desires that the kingdom of Christ might be advanced, and particularly among the people in this place. I found some liberty in preaching from Matth. iii, 2, and Acts, iv, 12, especially the latter, while encouraging sinners, who have seen the necessity of salvation, to come to Christ—was indulging the hope that I might be made useful in this place; and thought of the happiness that I would enjoy, were God pleased to bless my labours to this poor people. O Lord, do thou make me faithful, so that I may be made wise so as to win souls to Christ. I find that when I bestow most pains on my sermons, I find most liberty in preaching them; and that I generally find those parts which impress myself in composing, to be warmer in the pulpit.”

“February, 12th.—Went up this day to the house of God, neither much elated nor depressed; and not so well prepared as I could wish—was disappointed in my fears, and found great freedom and liberty, in both languages.—Psal. l, 1, and Luke ii,

10. I am sometimes afraid, that it is only the natural affections moved with the sublimity of the subject. Found considerable pleasure in catechising the servants and children, and could not help wishing, that I could get a Sabbath school begun in this place in summer."

"March 19th.—Were I to consider my state aright, how should I lie low in the dust before God. I received a letter last night from Mr. Shaw, and I thought I was revived by it. In the morning had some desires to promote the glory of God, and thought I would feel happy were I the instrument of bringing one soul to Christ—my mind was revolving how I should act, were I to be called to the company of the ungodly on the Sabbath, more than in preparation for the sanctuary. No wonder that I did not find liberty in the pulpit. O that I might have grace to improve opportunities for the glory of God, and the advancement of the interests of immortal souls! Felt compassion for the ignorance of the servants at night. Found that I had not the boldness in correcting sin which as a minister of the gospel I should have. Mr. C—— reading the newspapers, and requesting me to read them. O for that spirit which would rise above the opinions of men! A consistent character is ever respected by the men of the world. I am sometimes afraid I shall be led away by the corrupt maxims, and sinful habits of those that are around me. O for grace to keep me not only from sin, but also from its deceitful influence!"

"August 6th.—This day calls for deep humiliation in the sight of God, when I consider my state and circumstances. I have been for some time past

quite insensible to any impressions from the word of God, or the dispensations of His providence and grace.—On Tuesday I entered my twenty-fourth year, when I endeavoured to call to mind the mercies of God to me, and at the same time the ungrateful returns I made to him; but was not much impressed with his goodness, or my failure in the most important duties, notwithstanding the most solemn obligations to love and serve Him. I tried to devote myself to Him anew, but found that I had no strong desires, after resolving in the strength of God to devote myself afresh to His service and glory.—On Thursday I preached at Alvie, it being the fast-day before the communion—had not much liberty, and had not a proper sense of the evil of sin, as committed against a holy God.—On Saturday evening, I thought myself in something of an agreeable frame of mind, and expected I should enjoy the presence of God on His day, when I hoped to devote myself to His service; but instead of that, I awoke this morning indulging sinful thoughts, and all the morning could not get my thoughts engaged aright in the solemn service in my view; I hoped that in His house I should enjoy something of His presence, but was not better. I thought not to go to the table of the Lord at all. I went, but could not get right views of the solemn duty; nor could I mourn on account of my deadness and languor in the work. No wonder that God should deprive me of any comfort, when I call it to mind; and I could wish that I were sufficiently humbled on its account. O Lord, do thou search me and try me, and know my thoughts, and discover unto me the evil and the guilt of sin.”

During the month of August this year, (1809,) he was called to Edinburgh by Dr. Campbell,—who did not think it advisable that he should return again to the Mission,—and continued for about three months there. He felt much gratified by renewing his acquaintance with his valued friends at Edinburgh, and derived much advantage and comfort from their society. He was pretty often engaged in preaching, especially in the Gaelic chapel; where his services were so acceptable, that he was generally invited to assist there on sacramental occasions, in May and November, till his removal to Inverness. Here he formed that intimate acquaintance with the highly honoured minister of said chapel, which paved the way for his being invited to the Highlands of Perthshire; and by which means his hands were strengthened and his heart encouraged in preaching “the unsearchable riches of Christ.” Such was the favourable opinion which the doctor formed of his principles and character that he recommended him to the Directors of the Society as a fit person to fill up the vacant Mission of Lochtayside, and to this they unanimously agreed.

Previously to his entering on the Mission, he paid a visit to his friends in Ross-shire, and spent also a few weeks with his brother in Sutherlandshire, and felt much gratified in renewing his acquaintance with the excellent and truly serious Christians who then resided at Erriboll—a privilege which he so much desiderated at his first appointment. In his correspondence, he often solicited their earnest remembrance of him in their prayers. Indeed such was the cordial attachment he cherished for their spirit

and character, that after his appointment at Inverness, he paid them an annual visit, chiefly at the time of the dispensation of the Lord's supper, and often felt much freedom and unction of spirit on these occasions; and there is reason to hope, that his public addresses—as they were a source of much spiritual edification to a goodly number of devout worshippers—were also the means of leading a few to inquire the way Sionwards.

After remaining a few days at Drummond, he set out in March, 1810, for Perthshire; and as the place of his future labours for some years was a scene where many a “moral miracle” was witnessed, it may perhaps be deemed interesting to some readers to have an account of the place—the character of the people—and the state of religion there: as well as his views and feelings on entering on the important charge. This he communicates himself, in the course of private confidential correspondence—to his brother, as follows:—

“Ardeonaig, 16th April, 1800.

“My dear Brother,—I parted with my friends at Drummond on Friday, the 30th ult., very sorrowful. Some extraordinary depression of spirits had seized me at parting, such as I do not remember on any similar occasion. Whether it arose from my stay being so short with them, going to a strange part of the world, without friend or companion, after leaving you and them happy, or some kind of impression that we were to part—some of us to meet no more—I cannot tell. I trudged along reluctantly, though at the same time, a conviction of duty and propriety

supported me. I got to Inverness in the afternoon, and preached for Mr. M'Donald, at Alvie, on Sabbath. On Monday had a good deal of snow on the hill. I arrived on Tuesday at Dunkeld just as the presbytery met, and was received, and appointed to deliver my ordination trials at *my own convenience*. This I view as a great mercy, when I consider the character of many of the people here, to whom the ordinances of the Gospel are given. Consider a place where there are at least five hundred or six hundred communicants—indeed all come of age are admitted, unless under scandal. Notwithstanding such a number, I may venture to say, there are more pious people in your mission; though, at the same time, there are not a few Independents, Baptists, &c. with whom I cannot be so free; and I trust there may be a few who are still in the church; but I have cause to fear, I cannot make up so many as would form a society in this place, for prayer and Christian converse.

The extent of the mission is from five to six miles on each side of the lake, (which is about a mile broad,) and up to the top of the nearest hills. The population is about 1500. The country is well cultivated, consisting of small farms, close to each other, along the banks of the lake, occasionally interrupted by patches of birch and hazel, and clumps of planted firs, with rows of hard-wood, which diversify the scene, and relieve the eye from the sameness which arable land altogether would occasion. The lake is sixteen miles long. At its mouth stands the church and manse of Kenmore and its village—one of the prettiest situations I have seen. At the other end

are the manse and village of Killin. A quarter of a mile from Kenmore is Taymouth Castle, a large and elegant building, the park and hills around tastefully and richly adorned with trees, &c. The mission manse is half-way up the lake on the south side, with a north-west exposure; from which, on the one hand, I can see Killin, with the sides of the lake, and on the other, to near Kenmore. It is a good house, two stories high and slated, with a small neat garden at the end. The high road passes at a little distance behind the manse, and bounds the glebe on the south side. There is a beautiful patch of land before the house, with a gradual slope extending to the lake, almost in the shape of a peninsula. The banks are covered with trees; and below the manse there is one of the most pleasant and solitary walks I have seen. On the west side, the glebe is bounded by a burn, where there is a beautiful fall, of from twenty to thirty feet, opposite to a curious and romantic den, almost covered with trees, &c. On the other side of the lake, rising in a gradual slope above the improved lands, is Ben Lawers, the third mountain in Scotland, 4015 feet high, with another not quite so high, in the shape of a sugar-loaf." And after some good-humoured and tasteful remarks, he adds,—
"Indulge all this humour; it cheers myself a little, to think it will not be disagreeable to you both, and the hopes of it enlivens my dulness."

"Figure to yourself a stranger in a strange land, among strange people, set up in a quiet though comfortable room, where I am boarded, as I cannot get my house ready till next year; but if I am solitary, I am free of care, and as yet I feel as comfortable as I

could expect. I have thus more leisure to attend to the state of my people, who seem to have a good deal of speculative knowledge, so far as I have had an opportunity to learn, and have a good deal of independent spirit—withal, frank and lively—which will require a great deal of wisdom and grace to direct aright. Who is sufficient for these things?—to give to each their portion in due season. *You* have judicious and pious men to consult in difficulties, to less of which you are exposed than *I* am; but I fear there are but few in whom I could put that confidence. *You* will not be restricted by the clergy; but if I am enabled to be faithful, I may meet with opposition. Besides, I am surrounded with Independents, Baptists, &c. Mr. D—— wrote Mr. M'Killigan, the missionary minister, about me. The people here speak of him as being a judicious, sensible, and pious man; but my intimacy with him and some others must be guarded. I preach alternately on each side of the lake. On this side there is no church; on the other there is one, slated, and with galleries. I preached yesterday from a tent, to a very numerous and attentive audience; a number of Independents and Baptists were present—no doubt, from curiosity partly; but from what I understand, they are more liberal here than such as you have seen at times. I cannot have much society here; and the only way to compensate for it, is to hear from my friends and acquaintances often. I trust we shall meet before harvest. Let us be mindful of one another and of the flocks committed to us, to stir up and encourage one another in the important work in which we are engaged. Let us strive with one another in prayer, for the

blessing that enricheth to eternal life—which may He grant to rest on you and yours. Tell your people that I hope they are mindful of me in this strange land.—I am,” &c.

It would be desirable here, before stating in detail his labours in this place, to give some statistical or historical information, as to the state of evangelical religion in Breadalbane, to several districts of which his labours extended. The writer regrets the want of more specific information, but uses the liberty of stating a few general prefatory remarks.

It is matter of regret, that in the original settlement of the parishes in this country—indeed, over all the western and central Highlands—they were so extensive, as to render it impracticable for a great proportion of the parishioners to attend church, and derive benefit from regular Sabbath ministrations. In most cases one-half, and in not a few instances, not one-fifth or tenth even of the population, can possibly attend; besides, the aged and the young are entirely precluded from the public services of the sanctuary; and let the minister be ever so zealous, he cannot possibly instruct or visit his people efficiently. What he effects in one place, must necessarily be subtracted from another; and consequently, despairing of overtaking the growing ignorance and the increase of population, he is often tempted to relax his efforts. Habit reconciles gradually to the neglect, and indisposition and advancing years make it impracticable. Hence ignorance and apathy grow; and in proportion as these advance, the desire becomes daily less intense, on the part of the people, to rouse themselves

to exertion, in search of that religious instruction of which they stand so much in need. To use a philosophical axiom, the attraction will be found to decrease in proportion to the distance.

In applying a remedy to this great evil, the exertions of 'the Society in Scotland for Propagating Christian Knowledge,' near the commencement of the last century, and those of 'the Committee of the General Assembly,' have been attended with incalculable benefit, in those districts where their schools and missions have been established. Several interesting spots in the moral wilderness have thus been reclaimed; and to their labours it is in a great measure owing that many eminent men, in various walks of life, have arisen, who have proved loyal subjects and useful members of society. Among the districts participating of their bounty, Breadalbane had an early share. The late eminently pious and noble Viscountess Glenorchy also, by her liberal and Christian charity and great influence, established and endowed several missions and schools throughout the country, which have tended much to diffuse moral and religious knowledge around them. While the splendour of earthly coronets shall, after a few short years, lose their glory, and moulder in the dust, hers will shine forth with imperishable beauty. Her name and exertions in the cause of religion and humanity will be associated with a hallowed remembrance, diffusing a perennial fragrance. Having such confidence in the principles and characters of the members of committee in Edinburgh, who had the direction of the Society, she constituted them patrons of her bounty; and in some cases, not only endowed the missions, but built

manse and designed glebes also. Among these were Strathfillan, and partly Lochtayside. Her residence also at Taymouth Castle, for several months of the year, by the diffusive influence of her example, was attended with much good; and she proved a nursing-mother to a number of pious people in different parishes, where a taste for evangelical doctrines was pretty extensively spread.

The labours also of the eminently pious Mr. Stewart, minister of Killin, who was honoured in giving the first translation of the New Testament in Gaelic to his countrymen, appear to have been attended with much success; and his memory is still handed down in that country with revered and pious recollections.

In tracing the history of religion in different localities, we often find not only a commencement and a progress, but also a falling off, and afterwards a revival. Without presuming to account for its rise or declension in some places more than in others—to human appearance equally privileged—we must keep in view, that God is sovereign both in the gifts of His bounty and in the riches of His grace—in mercy and in judgments; yet from history, and general observation, and experience, we see that the active exertions of the ministers of religion, who feel the influence of the truth, and are faithful in its manifestation to the conscience, will at some period of their lives, or perhaps soon after their death, be countenanced by God, and blessed to the souls of their hearers. And though various causes might be assigned for its declension; yet it must be admitted, and sad experience in some parishes confirms the

truth of it, that there are few circumstances which tend more to lower the tone of right and pious feeling in a parish, than the withering influence of the example and instructions of the teacher of religion who fails to preach the peculiar and fundamental doctrines of the Gospel; or if he does so, who performs it in such a heartless or merely professional manner, that hearers of acuteness and penetration are forced to the conclusion, that it is a matter of indifference with him, whether they are edified or not. When such is the case, Is it a wonder that so few are roused to consideration, and that "prejudice in men of stronger minds" is raised, both against the instructor and the doctrines he teaches; and that it should lead either to open immorality, or lull the sinner into self-security or practical infidelity?

To what extent this may have been the case in some of the parishes in Breadalbane, the writer has not the means of ascertaining correctly; and in the want of sufficient evidence, it would be presumptuous to decide; but allowing that their characters were not only irreproachable but amiable, and professionally consistent, we have, in one instance at least, the direct evidence from experience, of a most amiable and highly respected clergyman, the late Dr. Stewart, then in a neighbouring district at Moulin, who, with all his mental accomplishments and moral virtues, his commendable diligence in examining his flock, and his regular well-written Sabbath ministrations—still confessed that he withheld from his people *the peculiar and distinguishing doctrines of the Gospel*. No fruit was seen. He himself was then a stranger to the heart-stirring and the sanctifying in-

fluence of the truth ; but when he felt its power and commenced in real earnest to show to his people “more clearly” the way of salvation, it was then, and not till then, that his labours were countenanced in the conversion of many to the faith and the practice of the Gospel. Besides, the writer has the further evidence to the same effect, of a few individuals, who are still living, and whose judgment and piety none who have cultivated their acquaintance will feel disposed to question, who feel a warm interest in the cause of the Gospel, and knew the truth previously to the late revival. One of these, a judicious correspondent of the subject of this memoir, writes to him, a few years after his leaving Ardeonaig, regarding the particular locality in which he resided then, and where there was, some years before, a good deal of religious inquiry,—“ Before the missionaries (as they were called) came amongst us, there was a regular, and I may say, conscientious attendance on the means of grace, such as they were ; but very few indeed, I believe, concerned themselves about the necessity of regeneration ; and perhaps that doctrine was but seldom inculcated : yet even then, there were a few who were truly pious.” These had seen or heard of brighter days in the Church of Scotland, and though they rejoiced in the zeal manifested, as it might provoke to emulation, and was accompanied with anxious inquiry and apparent success and reformation, yet did not think it their duty to leave the church, or join in communion with either Baptists or Independents. They looked, like the pious Jews of old, for times of revival in their bondage, whose ardent prayer was—“ Return, O Lord, how long ; satisfy us early with thy mercy,” &c.

Some years previous to the subject of this memoir's appointment to the mission of Ardeonaig, there was a considerable religious excitement produced, by the labours of some itinerant missionaries, sent out by 'the Society for Propagating the Gospel at home,' who, at their first appearance, preached the great leading truths of the Gospel, repentance towards God and faith towards our Lord Jesus Christ. No sectarian opinions were then broached by these men. The novelty of their plan, the earnestness of their manner, their assiduity, self-denial, and personal fatigue in preaching on week-days, contrasted with the comparative want of exertion of the parochial ministers around, soon attracted hearers. Many were strongly affected; and it is to be hoped much good arose from their zealous exertions. Small congregations were formed in different localities, and the ordinances of religion were administered by their respective pastors. In a short time some of these preachers—or missionaries, as they were called—following the example of the Messrs. Haldane in Edinburgh, who were among the first and most active members of the society, became Baptists, and zealously promoted their tenets throughout the country. They were also a good deal encouraged, if not by the influence, at least by the example, of a law-agent of the family of Breádalbane, who was a member of a Baptist church in Edinburgh. On this subject, the excellent and judicious correspondent above quoted says,—“ When the missionaries began to preach, regeneration was insisted on; and it is to be hoped some were really converted. But if there were happy effects from the labours of their first

preachers, it is no less certain that baneful consequences attended some of the doctrines taught by most of their followers. The clergy and the Church of Scotland were anathematized; her doctrines and institutions stigmatised, and her observance of duties ridiculed. The consequence was, that duties were gladly discontinued by many; catechisms and other formularies of the church were despised, and almost the whole of her ministers rejected as unsound." He adds,—“These views were very extensively maintained and propagated throughout the country, about the time that Strathfillan and Lochtayside Missions were supplied with two ministers from the north,” alluding to Mr. M'Gillivray and the subject of this memoir.

Such was the state of religious society and feeling at the time the latter entered on his charge, a state by no means flattering to the feelings of a young and inexperienced preacher, who had not then completed the twenty-fourth year of his age, who was an entire stranger to the genius and habits of the people, uninitiated in their local controversies, and having no intelligent companionable person to converse with on the several tenets and views maintained by dissenters of different denominations, residing within the bounds of his mission. Notwithstanding, however, his fears and anxieties, it appears that he was favourably received by the inhabitants in general; and on further acquaintance, their esteem and affection was increased, as will appear from the following extract of a letter from a clergyman of his acquaintance, who, from several years' residence in Breadalbane during this period, as well as from personal

knowledge, was able to appreciate his character and labours. He says,—

Manse of ———, Dec. 1838.

“My dear Sir,—He was unknown to the people of his charge before his appointment; but his most unassuming and amiable dispositions, his fervent piety, his clear, evangelical, and faithful manner of expounding Scripture, and applying its doctrines to the conscience and the heart; in short his week-day and Sabbath ministrations soon found their way to the understandings and the hearts of his congregation, in such a way as to gain him their esteem and cordial submission. The universal opinion and experience not only of the inhabitants of the Mission, but likewise of all the neighbouring parishes, uniformly agreed, that from the time Mr. Stewart left Moulin, and even previous to that period (with the exception of Mr. Stewart late of Killin, and Mr. John Calder of Weem), the Church of Scotland had not in these quarters such an able and faithful minister of the New Testament as the young Missionary at Ardenaig.”

He also corroborates the testimony of the formerly quoted correspondent, and adds, “Previously to Mr. Findlater’s settlement at Lochtayside, there was a good deal of religious excitement in Breadalbane, Fortingall, and Glenlyon, produced by the instrumentality of dissenting itinerant preachers—especially by a Mr. Farquharson and Mr. M’Killigan. The pious and faithful labours of both these gentlemen were, by the gracious influences of the Holy Ghost, greatly blessed; and not a little of the fruit

of their ministrations in the gospel is to be met with in these places to this day. They belonged to that body of Independents then denominated, "Haldanites," and, as might be expected, the persons brought under concern by their ministry, joined that sect. There was also a Mr. M'Arthur whose labours had been accompanied with much apparent good. He entertained some peculiar notions regarding adult baptism, different from any others ever known in that country. He got but few followers in Perthshire; but had several in Argyllshire, who were designated "M'Arthur's Baptists," &c.

"With these exceptions and the accounts that reached Breadalbane from Moulin, there was no such thing seen in the country till Mr. Findlater's time. It is said that the very first sermon he preached at Ardeonaig was blessed in the awakening of a young woman to a sense of her need of a Saviour; and who gave sufficient evidence till the day of her death of a work of grace on her soul."

"Soon after this," he adds, "a remarkable instance of God's sovereign electing love was manifested in the conversion of a Mrs. C—— from Glenlednaig, in the parish of Comrie. The gifts and calling of God are without repentance. The times and seasons, as well as the means and the individual persons, are objects of his eternal decrees and foreknowledge. This woman was, by the wonderful and gracious interpositions of divine providence, brought in the following manner to hear the truth as it is in Jesus. Her husband, a native of Breadalbane, was formerly married, and his first wife was buried in the churchyard of Ardeonaig. By the second wife he

had several children : a favourite child died, and the father was for burying the child in the grave of his first wife. The mother was for having it buried with her own kindred, in the parish of Comrie. The husband however prevailed, and had his daughter's remains interred at Ardeonaig. The first Sabbath after the funeral, the mother resolved to visit the grave of her beloved daughter, left Comrie early in the morning, without acquainting any one of her design. She walked alone over the hill, arrived at her journey's end sometime before the people assembled to hear sermon, and lay for a long time over her daughter's grave, watering it with her tears ; thus endeavouring to relieve her sorrowful heart, by giving full vent to her feelings. Before she was aware, however, being absorbed with grief, the people began to assemble for public worship, which was at that time performed in the churchyard. Against her inclination and intention, she had to sit down with the rest of the people assembling—being ashamed to be seen leaving the congregation. Mr. Findlater entered the tent, and before he got half through with his discourse Mrs. C.'s attention was so much arrested by his appearance—his manner—and the doctrine she heard, that, for a time, she forgot the object of her visit to Ardeonaig ; but before he was done, she was so much overcome with a conviction of her own condition, as a lost sinner, that sorrow for the death of her daughter soon gave way to a concern of infinitely greater importance—the salvation of her own immortal soul : She came to weep over the grave of a beloved child ; but ere she returned, she heard of a living Saviour—of Him who is the resurrection and

the life. Like Lydia of old, her heart was opened to hear glad tidings of great joy. He who began the good work in her soul carried it on. She was not only reprovèd of sin, but also of righteousness."

"The above interesting circumstance occurred before I become acquainted either with Mr. Findlater or Mrs. C., yet I heard it from both. With the latter also, I had the happiness of being confidentially acquainted. She uniformly maintained a holy and consistent profession, and was distinguished as one of the most pious, and zealous for the glory of God and the salvation of sinners, in her day, in that part of the country. While she esteemed all the ministering servants of Christ highly for their work's sake, for Mr. Findlater she ever felt—if I may so express her feelings—a truly filial affection. She could never speak of him, by calling him by his own proper name, but always "*himself*." I always called for her when passing that way, and was honoured, as she considered it, by drinking out of the cup from which "*himself*" drank. "*Olaidh sibh deoch as an t-soitheach as an d'òl e féin.*" This *soitheach* she kept, as a token or remembrance of his visit, till the day of her death. The confidence of the apostle might safely be applied to "*himself*" in the case of this woman, "If I be not an apostle to others, yet doubtless am I to you; for the seal of mine apostleship are ye in the Lord," 1 Cor. ix, 2.

In July of this year (1810), according to previous arrangement, he visited his friends in Ross-shire, when he enjoyed much gratification in attending the solemn festival of the sacramental week at Urquhart, in the fellowship of several excellent Christians, as

well as the public services of the eminently and pious ministers who officiated. On this occasion, there was a solemnizing influence—and holy unction of soul, which he felt rousing and animating his mind on the following week, when called to assist on a similar occasion at Kenmore; and it led him to muse on those future plans of usefulness, by which he might faithfully discharge the trust committed to him. A few days thereafter he writes his brother from Lawers, 10th Aug., 1810.

“My dear Brother,—On Wednesday I set out from Inverness, and trudged along wet and tired till I came to Slochd-muic. When it got fair, I sat down for a little to cast a “last long lingering look behind” on my native hills, which, at the distance of a few yards, would become invisible, and I could not refrain from tears. I put up my sincere and ardent wishes for my friends, and though my eyes could not reach a view of Erriboll, I can assure, you and yours were not out of sight. I found this state, however *pleasant* and *painful*, would not forward my journey, and in a few seconds, all these were completely removed out of my sight—though not from my mind. Would you think I was so weak? Perhaps you may deem it a weakness; but I defy every thing to destroy affection in the human breast. This was not a transient feeling, for it continued, though not to the same height; and at this moment I am both at Drummond and Erriboll, if possible, at once—where perhaps, some at Drummond, and you and M—— are here. I can assure you, you are not unwelcome though invisible guests; and I flatter myself with as cheerful a welcome: but enough of

this. On Friday I arrived at the Manse of Kenmore. We had a neat orthodox and suitable sermon on Sabbath from Mr. M'Vean, with very appropriate addresses before and after the service; and the work was carried on with external regularity and decorum; but I was a good deal distressed, in seeing so many coming forward [to the Lord's table] who, I am afraid, did not understand the nature of the ordinance. I preached in the tent, while the tables were serving in the church, to a large multitude, about 2000 people; and on Monday in the church, where there were a number of Independents, &c., with their minister. Mr. M'Vean spoke to me about his giving the communion this year in the Mission, along with the other clergy, there being an allowance for elements, £10. The salary is only £40. I rather postponed it till next year, not having conveniences, &c. Though I may have been wrong, yet I cannot regret it, when I consider what an important concern it is, to give such a privilege to those who know not what it is: besides, I could wish much to get acquainted with the people. In taking my walk this forenoon, it struck me that, if spared, I should go among the people, to their houses (Acts, xx, 20, "and have taught you publicly *and from house to house*,") accompanied by the elder of the several districts, and examine, counsel, and admonish each of the family, according to their different circumstances and characters. By these means, both elders and people would be stirred up, to more care at least, whatever beneficial consequences might result; but it will require mature deliberation, and prudence to execute it. Give me your opinion, or

any hints. You have had more experience, and more opportunities of observation on human nature. We ought to endeavour to assist one another, by counsel and advice, as well as by our mutual remembrance of each other at a throne of grace." Whether he carried the above plan into effect, the writer does not at present recollect, and sees no mention of it in subsequent letters.

In the following letter, dated 18th October, he mentioned, in confidence, some pleasing circumstances as to the general attention of the people, and some of the effects of his preaching. After paying a visit to his excellent and early acquaintance and fellow-student, Mr. Shaw—afterwards minister of Bracadale—who was then deeply exercised in his mind, about personal religion, he adds, "I trust he will be better qualified, and made useful in the service of his Master, and that with respect to him, Luther's observation, — "*Meditatio, Temptatio et Precatio Episcopum faciunt*," will hold good. When I read and see, how other ministers are exercised, about the importance of their own interest in the salvation of the Gospel, I have cause to fear, I have not yet received those qualifications necessary for the important work in which I am engaged. Though at the same time, I find sometimes comfort and pleasure, in declaring the message of salvation, to guilty sinners, and some hopes of being useful. Since I saw you, I preached two sermons on Phil. i, 27, after the communion at Kenmore. On the second day, there was a woman awakened to a sense of sin, from what had been said. She thought some one had told me of her character, and that I was preaching *at* her, and exposing her to

the whole congregation, and that she felt herself the greatest sinner out of hell, &c. Though she has had such convictions, I should not be rash, in forming a judgment of her state. She is vastly ignorant, even of the first principles of the gospel,—though she says, she has been a communicant for thirty-two years, but must be treated like a child. She has forsaken her former courses of sin, and begun to pray, which is so far a sign for good; but I should like to see an improvement in knowledge of the way of salvation, which I fear, is not so clear as could be wished. Though these may be convictions that are not saving, yet I would hope the best of her..... I am not so much attached to this place as you may suppose; but I think it would give me some comfort, under the trials I may expect to meet with, were I to see that “this man and that man were born here.”

This was the high object to which he aspired—for which he prayed so earnestly, and laboured so assiduously. To it he devoted his time and talents. The youthful energy of his mind was bent on seeing those committed to his charge, asking the way Sionwards. While he esteemed it a good thing, to be zealously affected always in a good cause, and cherishing in some degree the desires and expectations of young Melancthon,* like him also his faith and feelings were put to a trial. Cases occasionally occurred during his ministry, when he had to bear, not only the contradiction of *sinner*s, but also the

* Of whom it is related, that after his conversion such was his zeal and sanguine expectations, that he could persuade almost every man he addressed, to the faith of the gospel; but sad experience taught him to admit, “*that old Adam was too strong for young Melancthon.*”

no less painful one of *saints*, as will be seen from the following extract dated December 20th, 1810.

—— “The woman who was awakened when I preached from Phil. i, 27, crossed the lake with me next Sabbath; and no doubt I had her case in view, in some parts of my sermons. I was told (though I did not notice her) that she was much affected all the time — no external emotion, but silent weeping alone. I was seeing her occasionally. But no sooner did the Baptists hear of her state, than they immediately flocked round her—minister, brethren, and sisters—and would you imagine it, they got her persuaded to take a *plunge* in Loch tay lately. Since that time I have not seen her. I was not at home the day she went to the water. When I read or hear of those who are labouring so intensely for the salvation of souls, I am shamed out of my indolence; I know from experience that there is much more comfort, in the reflection of being in the least serviceable in our work, than all the comforts and ease we may enjoy. I have begun catechising of late; as yet I have little pleasure from the result; only I feel my mind comfortable, in the prospect, that there may be some good done. You may suppose, I shall have enough to do, before I get through a population of nearly 2000 souls. I think it is a most useful and necessary part of duty. My plan is, to cause them say over the Questions first, which I generally illustrate, two at a meeting. O how important—not only to enlighten the mind, but also to reach the conscience! I find a good deal of benefit from a plan I adopted in the family of late. After tea, on Sabbath even-

ing, all the family and such as choose to meet, repeat what they recollect of the sermon, on which I enlarge a little. Then we proceed to the Questions. From the answers I get, I collect something to say, either in the way of counsel, reproof, advice, or encouragement. I generally recollect the train of thought, and perhaps, in my own meditations on it afterwards, follow it out, and I have a sample in the family of what others are. I can in public catechising talk from my own experience and observation: and I have found that without knowing the individual, that I have hit the peculiar character whom I was addressing. I find, as yet, the people are willing to follow my plans; and many are busy at present learning the Questions. It is a new thing to them, and I am told there are some who have not been catechised for about fourteen years. Notwithstanding all this apparent attention at first, I may assure myself, if I am faithful, I shall expect opposition, in one shape or other. It is lamentable to think of the ignorance of some of those I have examined, who have been admitted communicants here, without almost any examination. With those who have a considerable degree of knowledge, it will be somewhat difficult to act, as they can talk rationally and scripturally on various subjects; but it is chiefly in the way of argument, and those of superior scholarship, will not deign to be ranked with such as are ignorant. If I could, it would be the most profitable way, to leave speculative knowledge, and reach the heart and the conscience, which, if not utterly hardened, or puffed up with pride, will not contradict the truth..... The result of my

own observation, from what has taken place here, is, that I ought to avoid controversy. It would be proper, however, to answer, and confute the objections of those who appear serious and sincere, privately; but above all, there is great need of prayer, and to view all these divisions as the fruit of sin—nay, to come closer: Have we not cause to examine the reasons, why God is thus making such divisions, and the enemy of souls, in the most effectual manner, endeavouring to blast the prosperity of the kingdom of Christ, in making division in sentiment, affection, and exertion?”

The next letter which the writer received is dated 9th April, 1811, and gives a more detailed account of his exertions in the important duty of catechising. As the Lord had been pleased to honour his public preaching with His countenance and blessing; and to permit him to see in a few cases, as it were, the “first fruits” of that glorious harvest he was privileged to witness under his ministry, in conjunction with other highly honoured servants;—He was also pleased, to give a token of His presence, to animate him, in the faithful and persevering discharge of the important duty of catechising. “Yours of the 1st ult., for which I longed exceedingly, I received ten days ago. I am much surprised at the unaccountable and slow motions of my last. Consider what my feelings would be, in this strange land,—being upwards of four months without hearing from father, mother, brother, or sister—burdened with cares—harassed with disappointments—and distressed with opposition, in various ways, in the path of duty. I felt sometimes what I could not express. With all this, having none here to

whom I could unbosom myself, with any degree of freedom. I believe nothing but a sense of duty could have supported me to go on as I did. By the good hand of Providence about me, I have gone through the catechising of upwards of 1600 souls, finishing it the day after receipt of your letter. It is melancholy to think of the ignorance of some, and the obstinacy of others to the truth. I hope, however, if spared, to go through them a second time, I may find more care, as I know many have directed their minds to the Scriptures more than formerly. I feel still concerned how to act, when I am ordained, in administering the ordinances of the Gospel, to those who are ignorant of their nature, and whose conduct displays such open and avowed contradictions. It is a comfort, however, amidst all these, that there are some who are concerned. To what it may lead, it is God alone who knows. I must confess, that the concern of their souls does not lie so heavy on my mind as it ought; and I am persuaded that *their* concern will keep pace with what I find in *myself*. This I can assert from experience.

“I am getting acquainted with the people gradually; and it is a support to me, that some of them date the time of their concern, from my coming among them. I shall have a better opportunity of knowing the extent of this, when I go to my own house; as some, who would wish to converse with me, do not make so free, in coming to the house of another. I should think it a great support to me, to have a few of the ‘excellent ones’ you have, and would consider it a good opportunity, when not

fettered by jealous ministers around me. But why complain? Every lot has its crook. Trials we must look for, and they are intended for our good—though it is difficult for us to believe so.

“Since writing the above, I am informed there is a young woman who has been brought to concern about the state of her soul, from what I spoke to her when catechised. It was the first day I began on this side of the lake. I am told by her friends, that the Baptists have had meetings near her place of residence, and were speaking to her. She would have come to see me before now, but felt shy. I shall, if spared, see her in a day or two. On looking over my list, and the remarks I made, (for I have made remarks on all those I have catechised, a rule I have found very useful to me since,) I find she was very ignorant. I do not recollect what I said then. I must be more watchful for the future, not to let *all* those who have any concern to run to the *lake*. It would be a cause of comfort and joy, that they would be brought to a saving knowledge of the Gospel under whatever persuasion..... You may naturally suppose I felt a little at the old woman’s leaving me; but may it not be a warning in providence to me, to commend the word of God, in *private*, as well as in public—particularly to those who seem inquiring the way to Zion? I remember I was once, upwards of twelve months ago, thinking, if I were honoured to be the means of bringing one sinner to the knowledge of Christ, I should feel satisfied; and that no trials would discourage me: but whatever are the results of my labours here, I feel as much, in the view of trials now, as perhaps

I might feel then. But why talk in this way? Time and experience are the only sure tests.

“I observe what you say about Mr. M——’s opposition, with regard to the Questions. I fear it will occupy the people’s attention, more to the getting of the words than the substance; and though I may be supposed to be a strenuous advocate for the Questions, when they are so much declaimed in this country, yet I would not be displeased in what way they may be repeated, provided they are free of errors. At the beginning of the catechising, I have been denounced by declamations and *bulls* as threatening, by the Baptists, as ever came from the *holy See*. Yet still I continue more firmly persuaded in my own mind, of the excellence and utility of such an excellent compend, from what I have read this winter in the funeral sermon of Lady Glenorchy by Dr. Jones—that the first question of the Shorter Catechism was the first means of bringing her to any concern about the state of her soul.

“Since the weather has changed, I feel my spirits revived, and my imagination begins to rove over the Grampians—nay, beyond the Craig. I expect to hear from my father by every post, and shall leave it to him to fix when we may all join together in revealing our mutual pleasures and distresses, joys and sorrows, and meet to exchange mutual comfort. Believe me, I look forward with a pleasing hope, and I long now for the time. Perhaps it might suit at the time of the sacrament at Dingwall or Tain, which would be an additional advantage and comfort.”

During the following summer he thought it his duty to remove from the Lawers’ side, where he

boarded during the first twelvemonths, to the manse at Ardeonaig, where he could enjoy greater freedom, and have an opportunity of becoming more minutely acquainted with such as might feel inclined to converse with him on their religious concerns, as well as prosecute his studies to greater advantage. Here may be mentioned a circumstance, which is alike indicative of a growing attachment to him personally, and creditable to the people of the mission, who gave him a *practical comment* on 1 Cor. ix, 11; "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" No sooner did he enter the manse than they gave a valuable proof of a generous and kindly feeling towards him, in pouring in several articles of provision—as meal, butter, cheese, fowls, hams, &c. So that his cellar, pantry, and poultry-yard, were stored with more provisions than a larger establishment than he could be supposed to keep could spend for many months, besides some articles of furniture. And on subsequent occasions, when he was called to acts of hospitality, more than his limited income could afford, their well-considered and generous attention was frequently repeated. It will thus be often found that, in proportion as the Gospel finds its way to the *heart*, it will naturally open the *hand* also. To do good and to communicate will not be forgotten. Indeed there were few, from the constitution of his mind, on whom such generous conduct could operate with more intense feelings of gratitude: and, notwithstanding several inconveniences he laboured under, and though either of two missions in the north, and nearer his friends, could have been secured

for him, he could not be prevailed with to apply, or find it his duty to desert the post assigned him, to which he was called, without any solicitation or interest on his own part.

The following extract, while it shows the affectionate feelings and sensibilities of his heart towards his friends, especially towards his father, whom he revered with more than common parental regard, manifests his growing sense of the great importance and high responsibility of the ministerial office, and the increasing earnestness and truly devotional ardour of soul he carried along with him, in his private studies as well as in his public exercises.

“4th November, 1811.

“After parting with you and all my dear friends at Drummond, I arrived here on Saturday afternoon. I am now seated in my own domicil composed, after having written my father of my arrival, and gratifying myself with the pleasing idea, that they are as mindful of me as I am of them. It is with the same feelings, and under the same persuasion, I now sit down to give the freest vent to my mind in writing you. I know not how it is, but when I part with my friends an almost intolerable burden hangs on my mind, which makes me an unsocial creature. This has been peculiarly my case at our last parting, from a petition in my father’s prayer the day we left home, alluding to our not knowing whether we should meet in this world till we met at a judgment-seat. These feelings revived during the evening, on my way to Freeburn, and I could not refrain from weeping, that passage constantly ringing in my ears, and

that with such force as if it were my own case, Acts, xx, 28; ‘sorrowing most of all for the words which he spake, that they should see his face no more!’ Thus went I along arguing with myself, what would become of us all; not that I was concerned about temporals, but for our head and our director in many difficult cases, as well as our comfort in enjoying him and his society. O how it should fill us with humility and thankfulness, that when many families whose prospects in the world were more flattering than ours, are either called away to an unseen world, or dispersed over the earth, with us there has been no breach or such dispersion, but an opportunity of meeting each other occasionally, I hope for mutual edification! At the same time it ought to remind us, that a separation *must* take place, and that not at a great distance. O to be prepared for such a solemn event—for either an unspeakably happy or miserable meeting at a throne of judgment! Were we to have eternity more in view, it would tend to lead us to live near to God and more devoted to his service here. What a solemn meeting must you and I have there!—not as private individuals merely, but with hundreds, nay, thousands standing as witnesses either for or against us? What feelings ought such views to give us in our prayers, our studies, and our preaching, of the living God to dead careless sinners! May we not say with the utmost propriety with the apostle, ‘Who is sufficient for these things?’

“Since I came here I proposed to begin a course of lectures on the Hebrews. I laid the matter before God in prayer, and with hopes that he would accom-

pany it with power. Pray to God for His assistance and blessing. I mean to preach English no longer till the day lengthens, and through the winter I shall spend my time in studying the excellency, the glory, and the suitableness of Christ in this epistle. I mean to begin first Sabbath, and I hope to have time to study it (though I shall have great labour in catechising) as I may give the same sermon on both sides, as few cross the lake in the winter."

Without entering upon a lengthened detail of circumstances of a private or personal nature, which cannot be so interesting to general readers, or detaining them from the heart-stirring scenes to be described in the subsequent narrative: several of them will feel disposed to make every allowance for giving expression to the feelings and sympathies, and even the partialities of endeared relatives, especially such as cultivated the acquaintance, or were edified by the ministry of the subject of the present memoir. The following extract exhibits his character in a pleasing and amiable point of view, and furnishes a proof, with several others that could be quoted, of that sensibility and tenderness of heart, by which he was qualified to alleviate the distresses, and sooth the wounded feelings of his flock.

"December 27th, 1811.

"My dear Brother,—I received yours of the 14th, containing an account of your trials and griefs, which you may suppose affected me, though it could not excite such feelings as dictated your letter. You have now to experience what I fully believe to be true, that it is more difficult to feel in the person of

another, than in one's own, and particularly in that which is your other half. I trust by this time that your affection is moderated, and that you have cause of very great thankfulness in M——'s recovery. I can perhaps form some idea of what your thoughts and feelings might be, on your return from the west. You would perhaps say, if you were at home it might not happen; or if it might, your presence and sympathy might alleviate the distress, or administer that consolation which might be expected in such a trying situation. But if an all-wise Providence thought proper, could he not have prevented the circumstances which you suppose were the cause of affliction; or if these might occur, could he not have prevented the effects which have been produced? Yes, he could. But in his wisdom he saw proper to touch you in a tender part. But what a mercy that you and she are still spared to one another! I desire to be thankful for it, and pray that she may be restored to wonted health. You observe that I have had my share of the yoke. Yes, I had, but nothing more than my own guilt and corruption laid upon me; and though I felt uneasy during its continuance, yet I have been often surprised that Providence did not call me to other difficulties since; not that it is the duty of any to desire them, or that I wish for them, yet from such a continued course of prosperity as I have had, I have been sometimes led to fear, when it may come, it may come *seven times* more. I know we must lay our account to trials of various kinds and different degrees; and it is an opinion which I have formed from observation, that the kind and degree of trials which any meet with are suited to the different tem-

pers, dispositions, and I may add, deserts of those who are visited with them, and particularly ministers. Instance those of Peter and John. Peter left to be corrected by his own folly. John, who was meek and patient, sent to the isle of Patmos, enduring confinement. If my opinion be wrong correct me."

During that winter, he appears to show the same interest in his charge as formerly; catechising them at their different hamlets, holding four diets weekly, either through the day or in the evenings, and after finishing this laborious and highly important duty, he writes as follows:—

"Ardeonaig, 10th March, 1812.

"My dear Brother,..... I must be faithful in the discharge of duty to the great number of souls committed to my care. It is a most important consideration, that we must be either 'the savour of life unto life, or of death unto death' to our hearers; but is there not a still more important consideration as it respects *ourselves*; 'Lest while we preach to others, that we ourselves be not cast-aways'? I have been all the winter hitherto employed in catechising, and by the good hand of Providence, have just finished it last week. It is melancholy to think, how little of the effects of the truth are felt; yet I have reason to be thankful, on a survey of the whole I find there is some improvement made, in a knowledge of the Scriptures and attention to the means of grace; and a few, though alas! a very few, awakened to a sense of their need of salvation. There are one or two who visit me occasionally under distress of mind

It is cause of comfort and encouragement, but when I reflect that there are many awakened who are not converted, and that particularly in this place of late years, there is a mixture of fear with all my hopes concerning them. I preached last Sabbath from Heb. ii, 1. There is a young woman who was awakened some years ago, and who promised well, but whose conscience was dissatisfied for some time back, she was a good deal impressed, and thought the subject applicable to herself. She was much distressed after going home, as her mother told me; but she has not revealed her mind to me yet. When people in such a state of mind come to me, Mr. Stewart's remark in his letter always occurs to me, namely, that I know no more than the theory of the ministerial duty, when I have it to put in practice. Surely nothing will do but displaying the excellency and grace of HIM who procured salvation for his church."

Instead of being discouraged by several inconveniences and oppositions, or allowing his mind to collapse, as it were, into a state of lassitude and inactivity after his week-day services, or congratulating himself on finishing his public catechetical exercises as a task that was well over, his energies were directed to flow in new channels of usefulness to his people. He entered in some degree into the spirit and feelings of the apostle Paul towards the Thessalonians, when he says, 1 Thes. xi, 8; "So being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

Being in the enjoyment of excellent health also, he resolved to preach an additional sermon about five *p.m.*, every Sabbath evening during the summer and greater part of the harvest. Fully aware that but a small proportion of the people could or would cross the lake, and that the Sabbath must be profaned by idleness and indifference to their religious concerns, he crossed every Sabbath evening to the side on which the people had no service during the day; and such was the influence of his zealous example and the effect of his public addresses, that crowds accompanied him, and the difficulty was to get boats for their conveyance. Previous to this resolution, he spread the matter in prayer before the Lord for direction and assistance; wrote also to his father on the subject, and felt much encouragement from his advice and prayers. He continued this exercise during the summer till his removal to Inverness: his hearers frequently remarked, that on these occasions he was often peculiarly animated and impressive.

In the following letter, after expressing his feelings on hearing of Mr. Calder's (of Urquhart) death, he tells how much encouraged he felt by a visit he had from the Rev. Mr. M'Donald, who assisted him at the Sacrament.

“ Ardeonaig, 15th October, 1812.

“ My dear Brother,—You will no doubt, before this time, have got the melancholy tidings of the death of that great man of God, Mr. Calder. I could not but feel, when I read the account of a death so sudden and so comfortable, but at the same time so trying to his friends and many of the people

of God. I am sure he has left many an aching heart in Ross and part of Inverness shires; not only on account of the dark dispensation towards themselves in particular, but also as to the cause of religion there. May we not apply to him, what he himself on a similar occasion said of the death of Mr. Black, Edinburgh; 'That when the Majesty of heaven recalls His ambassadors, it is a sign of hostile intentions.' How must that parish, that has been so highly favoured with his powerful ministrations for upwards of thirty years, feel when deprived of his preaching and prayers! Many there may, with the utmost propriety, exclaim as the prophet of old; 'Our father, our father, the chariots of Israel and the horsemen thereof!' My father's letter is dated the day after his death, and after shortly mentioning it, he says he had not time or *composure* then to state any thing further. He must feel the event much and deeply—being deprived of the opportunity he enjoyed so long, of attending on him. While, at the same time, the enemies of religion will greatly rejoice. 'The righteous perisheth and no man layeth it to heart.' May we be fitted for our Lord's call, as it may come as unexpectedly to us, and may we be stirred up to renewed vigour and diligence in the path of duty. I am sure it will not be an easy thing for a young man to enter that parish with the consent of the people, and if reports are true of a successor, I fear the prospect must be very melancholy. I would wish to hope, however, that the Lord may answer the prayers of His people in that respect. I cannot, however, forget an observation of my father's, and that before Mr.

Calder died; 'that the Lord will act in this in His usual manner, namely, He will take away His people before the evil day.' And really is it not likely that that may be the case? There are many serious people in that parish, but they are almost all advanced in life, and cannot remain long after their dear pastor.

"I wrote to Mr. M'Donald, Edinburgh, for his assistance at our communion here, to which he at once consented, with the concurrence and approbation of Dr. Campbell. I assure you I esteemed his coming among us a great mercy, and I hope it has not been in vain. He came here on Tuesday, and stopped till Monday morning. Being engaged at Aberdeen he could not wait longer. He preached on Thursday, and on the opposite side of the lake in the evening; also on Saturday, the longest sermon, and one of the most powerful I have heard, being two hours and twenty minutes. He preached in the tent on Sabbath also, with a share of tables. The other ministers had not a great deal to do. I was afraid they might not relish it; but his manner in company prepossessed them in his favour. I feel much indebted to him for his trouble. May the Master of assemblies crown the work with his blessing! I hope it was not without his presence..... I have given up my evening sermons since the evenings have shortened. Since that time, I attend a Sabbath school begun in summer by one of our teachers, and expect books and tracts soon. It is well attended, both by young and old; which in itself is most gratifying, and will keep many from vain company; and we know schools of this descriptiou

have been eminently blessed. I am as well as could be wished, and feel as comfortable as you might expect in a hermitage. Frequent letters from my friends revive me. I propose going to see Mr. Russel at Muthil—I had a particular invitation to come and see him. He is a most worthy and zealous man—a *John Knox*, making great reformation in a place which stood much in need.”

With Mr. Russel he was formerly acquainted at Edinburgh, during his last session at the Divinity hall; and in the absence of a brother “like-minded” around him, he anticipated much pleasure from renewing the acquaintance, and he subsequently derived much spiritual edification from their mutual visits. For several years he was a regular assistant at his sacrament in Muthil, and corresponded frequently with him. His zeal and faithfulness in his winter labours, in catechising his flock, appear unabated. But he desiderates much the want of divine influences, in accompanying outward ordinances, as appears from the following extract of a letter, dated

“Ardeonaig, 25th December, 1812.

“My dear Brother,—We have established a prayer-meeting here, but we are very destitute of spiritual life, and cannot be much alive to the interests of the Redeemer’s kingdom. The Sabbath school continues to flourish and increase in numbers, and really their progress is commendable. I find more pleasure in it than with the old people. May the blessing of God rest on their young minds in an abundant manner, and the influences of the Spirit

accompany the word. I have begun about a month ago catechising. I desire to be thankful that matters are on the whole not worse: some say there is an alteration to the better; but I fear the whole is from open unconcern to formality; and though knowledge is acquiring, it would grieve a feeling mind to observe the vanity and want of concern of a rising generation. At this season of the year they collect at the public houses to dance. Nothing effectual will do but omnipotent grace,—the exercise of which, alas! is little to be seen or felt in our day or generation. ‘The heaven is as brass and the earth as iron.’ No wonder then though no effects follow—Heaven provoked by sinners hardening themselves to deny the influences of the Spirit with the ordinances of the Gospel. We have great need of earnest and persevering prayer, that he would ‘open the heavens and come down, that the mountains might flow before him.’ I am here in a very cold climate, and stand much in need of getting into the reach of some ‘spiritual atmosphere’ that would quicken and enliven me. Truly I have much need! There are a few, but alas! a very few, with whom I can speak with freedom; yet I cannot see them always, and must be so often with people of another description that it tends to wear off any lively impressions. I am glad you find so much comfort in visiting Erriboll. If there be any life when solitary coals are brought into contact, they will naturally blaze; and what more likely to produce this than the ordinances of the Gospel?”

The following draft of a letter written by him to

Dr. Campbell, Edinburgh, will show the warm interest he took in the school, and a pleasing instance of the success attending it even during the first year of its appointment.

“Ardeonaig, 9th April, 1813.

“Rev. dear Sir,—I received lately a valuable parcel of books for the Sabbath school here, and I beg leave, in the name of the teacher and the scholars, to return our best thanks for this proof of the interest you have taken in the rising generation of this place. May you be richly rewarded with all spiritual blessings, by the Giver of all good.

“The school at present is but in its infancy, having been begun only last summer. The number that attend is between thirty and forty, and many of the children have made commendable progress in learning several portions of Scripture by heart, and in acquiring some knowledge of the doctrines of the Gospel. I am sure you would be gratified in seeing the attention excited among them; and I can assure you the catechisms that have been put into their hands have increased their diligence and their attachment to the school. There are two in particular, since the commencement of the school, who have been under a deep concern; and I am told they meet together for prayer and reading the Scriptures, when they can get an opportunity. This is the more striking, as I am afraid they do not meet with that encouragement from their parents they ought to have. It is pleasant to observe any promising symptoms, but it is difficult to pass judgment on them, as they are so young, (about fourteen or fifteen years of age,)

and though we would wish to hope the best, yet we must join trembling with our mirth. We shall endeavour to distribute the remainder of the books according to your wishes; your generosity also has encouraged us to hope for a few Bibles, to put into their hands when they may leave the school, as a pledge of their future good conduct. I beg an interest in your prayers in their behalf, and that the word of the Lord may have free course and be glorified among us, of which we stand greatly in need. I remain, &c.,
R. F.”

In May following, he went to Edinburgh and assisted at the dispensation of the sacrament, in the Gaelic chapel; and had an opportunity of enjoying the society of several of his former clerical friends and acquaintances—“It was,” he says, “a most gratifying jaunt to me, being locked up here altogether, and particularly being the week of the sacrament; and you may suppose I could most cheerfully have remained another week, but I did not think it proper, as I had none to preach for me in my absence. I hope it was also a most profitable time for me. I saw much, very much that was cause of humility to me; and I hope it led me to stronger desires, of living more closely to God, and devoting myself more fully to his service.”

Another circumstance, which added much to his comfort, and for which he longed much, was the appointment of his early and excellent friend, Mr. M’Gillivray, to the mission of Strathfillan. Their correspondence and interviews were frequent, by which they strengthened each other’s hands. They “lived

as brethren." They were united in sentiment and affection, and zealously devoted to the cause of the Redeemer. Their characters and exertions will be long cherished with a hallowed remembrance in Perthshire—not only in the different localities, where they were specially called to labour, but also in several neighbouring stations, to which their ministrations extended; and the time they lived in that country will be reckoned an interesting era in the religious history of Breadalbane. Being animated by a holy ambition to win souls to Christ, they laboured assiduously and faithfully in the vineyard.

Being of one heart and of one way, they were animated by the gracious promise which Christ made to His disciples when He told them, Matt. xvii, 19, "If two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them of my Father who is in heaven." And in due time their prayers were answered, and their labours acknowledged—"they who sowed" and they who reaped had cause to "rejoice together."

Having paid a visit to his friends in Ross-shire this summer, the subject of this memoir felt much enlivened by his interviews with several eminent ministers and Christians while there; as will be seen from the following extracts, wherein he cherishes the same holy ardour and anxiety for the prosperity of the Redeemer's kingdom, both at home and throughout the world.

"Ardeonaig, 10th August, 1813.

"After parting with you, my father, mother, and sister, and trudging along very dull and solitary, I arrived

in good time at Inverness, and by the good hand of God about me, I arrived here safe on Saturday, where I was anxiously expected. At Inverness I had a pleasant and profitable interview with Mr. Fuller of Kettering, and heard him preach at the Methodist chapel. He was such as I expected him to be, from what I had previously heard of his character. His discourse was solid, sound, distinct, and easily comprehended, with some bold, though not extraordinary strokes of sterling eloquence. Next morning, Mr. Fuller, some of the Castle Street Club, and I, breakfasted with Mr. C. Anderson, at the Inn, when we were gratified with an account of his peregrinations in the Highlands.

“I expect Mr. M’Gillivray to assist me at the sacrament here on the 6th Sept. I trust you will engage some of your praying people to remember us at a throne of grace, on that occasion. We stand much in need of it. I suppose you are making arrangements for your own sacrament. I pray that the Master of assemblies may appear in power and in might in His own ordinances; and that He may gird His sword on His thigh, to make effectual execution on sinners, in displaying them as trophies of His all-victorious grace! Indeed without this, the ordinances of the gospel will be as unprofitable to them as they will be uncomfortable to us, who administer them. What a glorious sight would it be to see the Redeemer triumphing in a public manner, in spite of the united efforts of the cunning and enmity of the powers of darkness.

Though he was not privileged at this time to enjoy the ardent wish and prayer expressed at the

conclusion of the above letter. The Lord was further to exercise his faith, to draw forth his wrestling in prayer, as well as to show the sovereignty of Divine grace, as to the time, the manner, and the instruments employed. In the mean time, like the prophet, he was to “stand upon his watch and set himself on the tower, and to be assured that the vision was yet for an appointed time, but at the end, it would speak and not lie, though it tarry to wait for it; because it will surely come and not tarry.” Hab. ii, 1—3. In writing after the sacrament, the following are his views upon the occasion.

“ Ardeonaig, 19th October, 1813.

“ My dear Brother,—The work was concluded externally in a satisfactory manner. May the saving influences of the Spirit accompany all our duties with His own special blessing. We stand much, very much in need of showers of blessing among us in this desert. I trust the Lord was in the solemn assembly. Some of the ministers here talk with regret of the diminution of the number of communicants; but instead of regret, I think it should be a matter of thankfulness. We were about fifty short of former years. There were three young people who applied, two of whom were admitted. With us here, it is common to be admitted when they come to a certain age, or almost invariably when settled in families..... I trust it was a comfortable time with you. We were not unmindful of you, for a blessing to accompany the bread of life, in bringing those who are dead to life, and in making a feast of fat things for His people among you. It is a matter of humiliation, how little

effects follow solemn ordinances, and still more, how easy we feel under the want of the special presence of the Master of assemblies. Is it a wonder then that the influences of the Spirit should be denied, when we do not value them so much as to wrestle for them? I hope Mr. M—— came among you in the fulness of the gospel of peace. Since Mr. D——* left me on the 4th, you may naturally suppose I am *avis solitaria*. I feel much the want of his agreeable company. We passed the time we were together as agreeably as could be wished; and being the more agreeable, his absence will be more severely felt by me, now that winter is coming on: But I must associate more with the dead, and with *myself*, to make up for the deficiency.”

His next communication is more of a discouraging nature, both as it respects his own feelings and experience; as well as the influence and effect of his labours among his people.

“Ardeonaig, 1st February, 1814.

“My dear Brother,—I enjoy good health, and I feel as comfortable as you might expect a poor solitary monk, and naturally of a sociable disposition, might be. I feel much the want of the society of my former most agreeable companion Mr. D——. I have been a good deal occupied during the winter, in catechising my people, who are one half more numerous than your parish put together. Though I have been much among them, yet I must confess

* A Student in Divinity, who resided several months with him, acquiring a knowledge of the Gaelic, and is now a much respected and very active and useful minister of the church.

often without much pleasure. It is melancholy to observe the indifference and carelessness of the generality; and even of those whose knowledge of the Gospel is considerable, how little effect it produces on their conduct. But when we look into ourselves, we need not wonder so much. How often do we read and preach the truth with little impression on our minds, and can we expect it can have much effect upon others? I know such is the case often with myself, and that duty, which ought to be a delight, is often a burden. I observe you are harassed with the poor piper. Had you been here, you would have cause of complaint. There has been a dancing school to two different districts of the mission this winter, taught by a *farm servant*, and you may suppose what kind of meetings they may have. They are notorious here for dancing, particularly at markets, Christmas, and New-year's-days, &c. Things are not right with them unless they enjoy these; as they are not much occupied during the winter season. But if we should go to India, and be witnesses of the superstition—the idolatry—the licentiousness—and the idleness which the patience, zeal, and piety the worthy Baptist missionaries endure, we would both be silent in our complaints—or have a zeal awakened which, I believe, you will confess neither of us has ever yet displayed. I have been reading lately an account of their proceedings. When Dr. Carey was revolving in his mind the design of being a missionary, he preached once at a meeting of ministers from Isa. liv, 2, 3. His plan was 'EXPECT GREAT THINGS—ATTEMPT GREAT THINGS.' I believe you will allow now, that by the blessing of

God on his labours in the east he has accomplished the latter, and realised the former.”

During the following two years, his letters are much of the same character with some of the preceding extracts, recording no marked incidents to interest general readers; and containing pious and pertinent reflections on public events, or special providences regarding himself or his flock—labouring assiduously in the field assigned to him, “plowing in hope and sowing in hope, like the husbandman waiting for the precious fruit of the earth, until he receive the early and the latter rain”—generally mourning over the want of impression and influence of the truth, and feeling discouragement at not witnessing those tokens of good by which he was animated during the first two years of his ministry among them. Previously, however, to those glorious triumphs of the Redeemer’s grace he was privileged ere long to rejoice in, and in which he was, in a great measure, highly honoured as a humble instrument, the Lord was to discover unto him the same analogy now as in former times, in His dealings towards His church, and in the experience of His most highly favoured servants. They must be humbled and laid low in the dust; made to despair of human wisdom and power, in effecting deliverance, as in the cases of Israel in Egypt and Babylon. The glory of their deliverance must be wholly ascribed to Him, so as to say, “the *Lord* hath done great things for us, whereof we are glad.” Mental conflicts, heavy discouragements, and afflictive providences, are often the lot of His most highly favoured servants, whom He delighteth to honour; and fore-

runners of spiritual enjoyment as to their own happy experience, and the joy excited by the awakening or revival of others. In the discharge of official duties, they are often called to "sow in tears—going forth weeping, bearing precious seed, ere they come again, with rejoicing, bringing their sheaves with them."

In May following he was called to his father's interment—an event which he anticipated he must soon witness, from the manner in which he wrote him lately, and from subsequent accounts. After remaining for a few weeks with his afflicted mother and sister, he writes soon after his return home:—

"Ardeonaig, 18th July, 1814.

"My dear Brother,—Though externally our parting was agreeable, I assure you my mind was torn asunder between grief and affection; and though its excess be now, in some measure, abated, yet it has taken a deep and rooted hold, that I think shall never be eradicated in this life. I preached after my arrival from Rev. xiv, 13. I made no allusion whatever to the circumstance, in a personal view, which I considered uncalled for, to my congregation; though I had in view my own feelings and sentiments. The passage struck me before I left Drummond; and though I wished to take another subject, after the opportunity of preaching it elapsed, still it stuck to me, and I do not repent it. The Lord bless it to myself and others! He is now freed from all relations but one—that of seeing Jesus as He is, and from all the trials and afflictions of life. Often does my mind attempt to think with pleasure, though

a melancholy one, on his glorified state now; and this is the principal consideration which makes me, in some degree, reconciled to be deprived of him, though at present I know not how to be satisfied. He was indeed our wise counsellor and guide, as well as earnest suppliant, at the throne of grace, for all blessings to us. Often do I remember the time, when the consideration of his remembrance of me in prayer supported and animated me in duty or trials. But now we may say with David, 'We are weak this day!' All his prayers however are not answered yet; but they shall all, in *His* good time and way. May we be found walking in his steps."

The confidence expressed in the close of the above letter he had a pleasing proof of the following year, on 'paying a visit to his mother and sister at Drummond, as will appear from the following extract dated—

"Drummond, 5th May, 1815.

"I left home on the 25th, as I wished particularly to be here at the quarterly meeting. It was really very agreeable. We had a meeting of the penny-a-week society in the school last night, when for the last quarter we collected £10, and a promise of continuance, with some additional subscribers; so that it is evident 'the works' of our venerable father 'do follow him.' How gratifying it would be to his spirit, were he alive, to witness such a scene; but his attention is directed to objects of higher enjoyment; though I believe what is done on earth is not unknown to the inhabitants of heaven. It was

truly a gratifying sight. It is countenanced now, by all the respectable families in the parish, though the doctor takes no concern in it. I preached last Sabbath for our dear Mr. Stewart, at Dingwall. I hope if he continues improving in health as he is, he will be able to resume his public labours. Mr. M'D. was here, the day before I arrived, and kept family worship (with remarks) that night, among more than 200 Seceders. So crowded was the house, that the access for him was by the shop. He has been the means of raising up a host of friends and enemies. 'He shall make his ministers a flame of fire.'"

In January, 1816, he was called to his mother's interment, an event he daily anticipated. His personal friends and acquaintances, at least, will excuse the insertion of the following short extracts, as expressive of affectionate feeling and Christian sympathy, with which this part of the memoir shall be closed.

"Drummond, 3rd February, 1816.

"My dear Brother,—What language can I employ too soft, to inform you, of what happened ere I could arrive here. The departed spirit of our dear, dear mother took its flight to the regions of bliss, with that joy and hope which the Gospel alone could inspire, on Friday morning the 27th: and with all the expedition in the Mail, by the coast road, I did not arrive here till Monday forenoon. You may easily conceive my feelings, and those of our dear sister on the occasion, without a relation in the house with her, and the state of the weather such as to afford

little hopes of either you or me being with her on such an occasion. The distress was great, but the Lord supported her, and my appearance gave a melancholy pleasure. It is the Lord's doings, and we must submit. She is now happy, and put in possession of the inheritance of the saints in light—I have now buried my dear, and worthy, and only parent yesterday. O my dear brother, how painful have been our meetings here, for a short time past. Now we have not the prospect of enjoying them at all here. It is desolate to us now, however pleasing formerly. Let us therefore be more united to one another than ever, though distant, and strive to be 'followers of those who through faith and patience are now inheriting the promises.' ”

Soon after his return to Ardeonaig, he felt much gratified, by the expression of sympathy from his much attached friend and fellow-labourer, Mr. Russel of Muthil, who writes him, and of which the following is an extract:—

“ I was much affected to hear last night of the afflicting dispensation of divine providence with which you have been visited, by the death of your Christian mother. You must feel this affliction to be a severe trial, while at the same time you must be greatly comforted, by the consideration, that your dear departed parent has fallen asleep in Jesus. You are now deprived of both parents; but the Lord is all-sufficient, and can give you that happiness in himself which no creature can impart. You have been taught before this time, to choose this God for your portion, and you know better than I can tell, that

the true life of a Christian consists in living by the faith of the Son of God. In Jesus our living head all fulness dwells, and this fulness is more than commensurate to all our wants. Hear then, my dear friend, the Lord Jesus, your loving Saviour, addressing you in the words that He used to console His mourning disciples—‘I will not leave you comfortless, I will come to you, I will send you the Spirit, the Comforter, and He will abide with you for ever,’” &c.

NARRATIVE
OF
REVIVAL OF RELIGION
IN BREADALBANE, PERTHSHIRE.
1816—1819.

“ Surely once thy garden smiled,
Every part look'd gay and green,
Then thy word our spirits nourish'd,—
Happy seasons we have seen.”

IN laying before the public the following account of the remarkable revival of religion which took place in Breadalbane in 1816—1819, and in which the subject of this memoir, in conjunction with some excellent and eminently pious and devoted clergymen, was an honoured instrument; it is to be regretted, that he did not (as at one time he had it in view) give a detailed and authentic account of it himself. During the progress of the work however, and subsequently, the writer has heard him, more than once, express his disapprobation of those accounts which were published at the time, in magazines and pamphlets, as not only partial and exaggerated, but also inexpedient then, and calculated to do more harm

than good, in those localities where many of the subjects of the work were, at the time, under strong mental excitement, whose judgment and experience were not as yet sufficiently enlightened, or who had not arrived at those solid views of the truth which influence the heart and regulate the conduct; and that they also had a tendency to convey a false impression to others—whose affections were merely excited—that they were the subjects of true conversion, if they felt alarming terror, or joyous feelings. Besides, he thought a holy jealousy and watchfulness should be cherished, lest self-gratulation, glorying in men, or attributing to instruments the glory due to God alone, might mix with the zeal excited, and the exertion made by both speakers and hearers.

In consequence, however, of repeated and urgent solicitations made to him, by some excellent and zealous Christian friends in Glasgow, a few years after his coming to Inverness, he thought it might be a call in providence to him, to prepare for the public, an account of the revival he was privileged to witness; and he accordingly wrote to the writer of these memoirs for a perusal of any letters of his he might have preserved, during these years; in order to refresh his memory as to facts and dates; several of these were accordingly sent to him, and which were found after his death carefully marked among his papers. He wrote also to some correspondents in Breadalbane on the subject: But the laborious and ever-recurring duties of his charge at Inverness so occupied his time that he never could find leisure or composure of mind to attempt such a work. Such being his intention, and being directed to the examination and arrangement of his papers, by a re-

spected and highly honoured clergyman upwards of a twelvemonth ago, the writer found materials which he thought it a pity to suppress; the perusal of which excited a pleasing remembrance of brotherly affection, and highly honoured usefulness in the church of Christ—and he resolved to devote some leisure hours, from the professional duties of a comparatively small but scattered population, to lay them before the public.

In the following narrative he shall avail himself of the interesting communications of the correspondents previously alluded to, who, from local and personal knowledge, had access to ascertain minutely the facts stated, and which are corroborated by the private and strictly confidential letters of his brother, both to himself and some other Christian friends. One of them adds, “with these exceptions,” alluded to, in those cases which are more minutely stated in the preceding extracts, “I do not recollect of any thing remarkable as the fruit of Mr. Findlater’s incessant labours further than exciting an uncommon attention and admiration, till the summer of 1816.

“I may state here, however, that for two or three years previous to that date, then a young man in G—— was pretty often in the habit of crossing the east brow of Benlawers, to hear preaching during summer, and even in winter, when the weather was favourable—being a computed distance of about nine miles. He got one or two other young men to accompany him about the year 1814. In 1815, two or three more joined the party. In spring, 1816, the group increased to the number of perhaps twelve or fourteen; and during the whole of that summer, a goodly number went regularly every Sabbath.

When on their way home, on the Sabbath evening, though perhaps they could not well assign a reason for it, yet the feelings of almost every one in the company seemed to be described in the words of a young Christian poet—

‘I am pleased, but yet I am sad.’

This hitherto unaccountable compound of two opposite feelings continued with some of them through the week, which made them long for the return of the Sabbath, to renew their journey, and join the company who said with the tribes of Israel of old, “Let us go up to the house of our God.” On their way thither, the subject of conversation—which was broached and carried on by ———, who, in more respects than one was the leader of the company—very frequently had been, accounts of revivals of religion he had either read or heard of indifferent parts of Scotland, some awakenings that took place in Ferrintosh, and other places the year before, notes of sermons, and those marks of eminently pious Christians which he had heard from a Mr. John M’Intyre, society schoolmaster, originally from Glenlyon, but stationed for some years in Sutherlandshire.* This I mention merely to show the good effects which such narratives and pious confer-

* This excellent and truly eminent man resided for twelve years at Erriboll (Sutherlandshire). He emigrated, with several other families, in the year 1815, from the district, to Prince Edward’s Island, North America, where they formed a small colony and called the place “New Erriboll.” Such was the moral weight of his character, that he was employed in conducting worship morning and evening, with his expatriated countrymen, on board the vessel, in which there was a number of truly pious persons. He was in the habit of paying an annual visit to his friends in Glenlyon.

ence may produce on the minds of young persons. For some can speak from experience, of the desire excited in their minds, to see and hear of such revivals in these days.

“After arriving at the church of Lawers, the attention of this little company, as well as that of many more in the congregation, was riveted by the fervour and faithfulness of the minister, which, as well as the doctrines preached, seemed in these places and in those days new to their ears, and altogether peculiar to himself. On their return home, the substance of the sermon was repeated, by putting together all the notes of those who had the moral fortitude to overcome a shyness produced by a practice so little known. The sermons seemed to be getting more and more impressive every day.”

Matters continued so till the month of August of the same year, when the sacrament of the Lord's Supper was dispensed at Killin. The late truly faithful and godly Mr. M'Gillivray, then in the mission of Strathfillan, assisted on the occasion. He preached on the Sabbath evening, in the churchyard of Killin, from Zech. xiii, 1,—“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.” All the Glenlyon people who were in the habit of going to Lawers were present, when they felt a more than ordinary solemnizing influence on their minds under the preaching of the Gospel. The sacrament was to be dispensed at Ardeonaig in about a month thereafter; and Mr. M'Donald from the north, late of Edinburgh, was expected to assist on that occasion. From the second Sabbath of Au-

gust till the second of September, the feelings of many cannot be easily described. Like the Jewish captives after a period of nearly seventy years in abject slavery, and notwithstanding all the evil that came upon them, and the causes of sorrow they had, they did not begin to make their supplications before the Lord, or pour out their hearts before Him, in heart-felt acknowledgments of their sins and backslidings, or feel any desire for, or cherish any true expectations of a revival among them, till the time of their deliverance was drawing nigh. It was then they were called upon to go and pray, to seek and search for Him; and He was mercifully found of them. Promising symptoms of returning mercy were beginning to appear—a general thirst for hearing the Gospel—the growing fervency of the preacher—and ardent desires and expectations, for times of revival and refreshing from the presence of the Lord, made the approaching solemn occasion truly desirable.

The same circumstances are corroborated by another excellent and judicious correspondent, who, writing of a particular locality, Glenlyon, says,—“Some went and saw, those who had gone addressed others, as Philip did Nathaniel,—“Come, and sec.” By degrees they began to relish the doctrines they heard. Then it was not unfrequent to talk of able preachers, and some names became familiar to their ears, who till then were never heard of. The number who crossed the hill from the glen to Lawers was gradually increasing. On their way home the sermon they heard would be talked over, and pointed remarks taken notice of; but as to any permanent impression being made previous to 1816, I could not learn.

That year, however, early in the spring, there were evident indications of a general desire to hear the Gospel becoming prevalent; and it cannot be denied, but that the word preached had been making impression on some. It was obvious to all, that the preacher was unusually urgent in pressing home truth upon the consciences of his hearers. It was indeed so much so, that some confessed a sense of shame for withstanding so much earnestness. During summer, a growing solicitude for conversion was expressed, in the sermons of the speaker and in the attention given by the hearers. When it was approaching the solemn occasion of dispensing the Lord's Supper, after intimation at Lawers that it was to be dispensed, the audience were called upon to pray for a blessing on the ordinance. On such occasions it was observed, "that the Lord often in a special manner displayed the riches of His grace by the outpouring of His Spirit, in the conversion of sinners; that it was endeavoured to impress their minds with the important and solemn truths of the Gospel for some years; that it was declared that in the mouth of two or three witnesses every word should be established; and as it was expected on the solemn ordinance then in view, that there would be two or three faithful messengers to declare the counsel of God, so it would be at their peril if they allowed the opportunity to slip without improving it." To some, at least, these words were as goads, and the period was looked forward to with anxious solicitude. The same correspondent then mentions in detail the public duties in which the assistants were engaged on the memorable and solemn occasion, on the several days of this

sacrament, and the strong impression made on the minds of many, and the solemnizing influence seen and felt over the large congregation assembled, on which he remarks, “that the place might well be called a Bochim—that this was the month Abib, the first of all the months.” The circumstances and facts stated are, however, anticipated in the following letter from the subject of this memoir, dated

“ Ardeonaig, 21st September, 1816.

“ My dear Brother,—I was much disappointed, on several accounts, that you were not prepared in your arrangements to come here on the occasion of our solemn meetings. I assure you, did you carry away some of the *spirit* which was manifested, it would more than compensate to yourself and your people, though you were away several Sabbaths. Mr. M'Donald, who kindly promised his assistance here, arrived, after going round by Moulin, on the evening of Wednesday, where he met Mr. Russel of Muthil. Mr. Russel preached an admirable English sermon on Thursday. Mr. M'Donald preached after him. A more attentive congregation I never witnessed. All was attention and concern. The people kept quite quiet; but after Mr. M'Donald was done, and the congregation dismissed, one young woman was so deeply affected she could not suppress her feelings. She was brought into my house. Mr. M'D. spoke to her a little, and she got quiet. After taking a bit dinner we crossed the lake. A great number followed us; and there was a similar general impression as in the forenoon. We also had an extra sermon on Friday evening on the other side, in

the tent, as the church could not contain the people who assembled. Many were bathed in tears, and deeply affected with the word preached. Mr. M'Gillivray joined us on Friday evening, and preached an excellent sermon on Saturday. But the Sabbath was the great day with us. The whole services were in the open air. I thought proper to give to Mr. M'Donald the action sermon, to which he readily consented. It may be really said, he came to us in the fulness of the Gospel of peace. There was a vast congregation collected, reckoned between 4000 and 5000; for I spread the information far and wide. He preached two hours and twenty minutes from Isa. liv, 5,—‘For thy Maker is thine husband.’ I may say, during the whole sermon there was hardly a dry eye. Eagerness to attend to the word preached was depicted on every countenance, while tears were flowing very copiously, and literally watering the ground.

• The most hardened in the congregation seemed to bend as one man; and I believe if ever the Holy Ghost was present in a solemn assembly it was there. Mr. M'Donald himself seemed to be in raptures. There were several people who cried aloud; but the general impression seemed to be, a universal melting under the word. The people of God themselves were as deeply affected as others; and many have confessed they never witnessed such a scene. It will be a day remembered through the ages of eternity, as many, I trust, have enjoyed eternal good. There was no doubt joy in heaven on the occasion. I could compare it to nothing but the days of the apostles, after the day of Pentecost. I attempted to preach in the evening, from a sense of duty. Mr.

M'D. preached all day on Monday,—his colleague having given up his diet to him at breakfast,—from Luke, xvi, 2,—‘Give an account of thy stewardship.’ It was no ways inferior to the last, though there were not so many who cried out. Several were pierced to the heart, and some came to speak to him after sermon. I have seen and conversed with some of them myself, and have every reason to believe that they are under the gracious operations of the Holy Spirit. Some of them probably I may never see or hear of in this world; but it is a glorious consideration, that real good is done in the conversion of sinners and in the edification of His people. Mr. M'Donald's own soul was much refreshed; indeed, he could not conceal it, and took a parting look of the interesting spot with pleasing regret. I accompanied him on Tuesday to Dalnacardoch; and we often alluded to it. It must be peculiarly gratifying to him, as the work in a general way seems to stop in his own congregation; for there is not such a public impression as formerly at home. The Lord has honoured him much, and I trust will honour him more and more.

“I trust the impression made here will not wear off soon. Pray for us, that it may be but a *beginning* of glorious days to Breadalbane; and let our thanksgivings be accompanied with continued and fervent prayers, for His blessing to accompany His own word and ordinances, and that we may not grieve His Spirit to withdraw His gracious influences from us. I trust there are not a few praying for success to His work; and if we get accession to our number, then we may hope that it will be a token

for good to us in this place. If we are kept denied to ourselves, and give all the glory to sovereign grace, then we may hope He will honour His own work more and more here. .

“ I preached last Sabbath on the other side, to one of the greatest congregations I ever had on an ordinary Sabbath, from Acts, iv, 13,—‘ Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.’ A considerable impression seemed to remain of our solemn assemblies. There were many in tears; and one or two were so deeply affected, that they were taken notice of. I spoke a few words to one of them, who seemed to be deeply convinced of his lost situation. Appearances of this kind are encouraging; but we must join trembling with our mirth; and I feel afraid of speaking on this subject to any; and I trust you will preserve the same caution on the subject, though I am so free with a brother, and that you will keep this to yourself, till we see how the Lord will bring on His own work. Ask the prayers of your people for us, and for the prosperity of His work.—I am,” &c.

The perusal of the above letter excited in the author’s mind peculiar sensations of solemn and joyous feeling. For several days thereafter, the scenes described by his brother were constantly present to his view, and seemed to absorb his mind almost exclusively from every other object. While they were so vividly represented to his imagination, they led his

thoughts to the sublime work of the redemption of lost sinners, viewed in connection with the decrees of God's eternal love and mercy, the glorious triumphs of the Messiah's reign, and the powerful and saving influences of the Spirit of God, together with the means and ordinances appointed, and the instruments honoured in effecting such a spiritual and moral regeneration of character. These views he endeavoured to arrest, and to record in verse a few days thereafter, which he felt a pleasing exercise at the time, and transmitted them in a letter to his brother, and intended solely for his perusal. As these lines afforded him so much gratification at the time, as expressed in his letter to the author, he has used the liberty of inserting them here, and must crave the indulgence of readers of poetic feeling and taste for their insertion, and to view them merely as a well-meant offering to endeared and affectionate friendship, and a record of vivid thoughts excited in the writer's mind at the time.

“THOUGHTS SUGGESTED BY THE REVIVAL OF RELIGION A
LOCHTAYSIDE, IN SEPTEMBER, 1816.

“IF news be heard 'midst heav'nly bands,
Of tidings glad from Christian lands,
Methinks a brother's modest tale
Of late Revival in a vale,
'Midst Albion's mountains far among,
Is told ere now, with joyful song,
And moves the harps of th' heav'nly throng.
“'Mong spirits pure, and just, and free
From clog of earthly dust, I see
By Fancy's aid.—What thus I write,
O may I realize by sight!—

There two conspicuous shine on high,
 Endear'd by more than earthly tie ;
 By Jesus' love supremely blest,
 Have enter'd now into their rest.

“Methinks in bliss I heard them say
 On Sabbath evening's hallow'd day,
 When from Ardeonaig's happy vale
 The angel Gabriel told the tale
 Of Jesus' triumphs by His grace,
 In that sweet consecrated place :—

“'Tis meet that we do join the song,
 Which sounds so sweet amidst the throng,
 And touch our harps of solemn sound,
 While Jesus' throne we thus surround ;
 And let our loudest anthems swell
 The joy sublime that's ours to tell.
 From heaven to earth convey could we
 Those joyful scenes which now we see,
 (But wisely hid by Heaven's decree,)
 We'd send an angel down from high,
 To tell our tidings from the sky,
 T' inform that honour'd man of God,*
 Who Whitfield's path has closely trod,
 What joys abound, what honours wait,
 His entrance at the heavenly gate !
 His active spirit borne on high
 By choirs of angels to the sky,
 When he surveys the views around,
 And feels his joys for aye abound,
 And sees his Saviour face to face,
 And glorious triumphs of his grace,
 His labours great he'll ne'er repent,
 Which in his Saviour's cause he spent.
 His faithful warnings, warm address,
 In almost every place do bless ;
 While far and near crowds gather round
 To hear the Gospel's joyful sound.’

“As northern star of glowing light
 Shines far conspicuous to the sight,
 Amidst the storm imparts new joy
 While winds distress and tides annoy,
 So have his visits paid below,
 Our spirits cheer'd, and soothed our woe,
 Confirm'd our hope, inflamed our love,
 And help'd our faith to soar above.

* The Rev. John M'Donald.

Ere long he'll also reach the shore,
Where friends shall meet to part no more.

“ On Sabbath's sweet and sacred morn,
A day which heavenly choirs adorn,
When secret Council of the THREE
Unroll'd the vast, the sure decree,
To loose the seals the Son began,
(Which saints or angels ne'er can scan,)
And thus address'd the Father's Throne :—

“ ‘ This day is sacred to thy Son ;
On it I ask thy chosen ones
To be for daughters and for sons.
To loose their bondage quickly send,
And let thy Spirit downward bend.
Fulfil the promise of thy grace
Which thou hast made unto thy race.
Let joy be heard in earth and heaven,
When sinners feel His power is given.’

“ On God the Son the Father smiled,
And graciously he thus replied,—

“ ‘ Their debts are fully paid by thee,
Since thou hast suffer'd on the tree.

“ ‘ Go, mighty Spirit, downwards move,
Reveal to such eternal love.

Where'er the Gospel's joyful sound
Attracts the list'ning nations round,
From Java's isle and China's towers,
From Afric's wilds to Western shores.

Along the wide extending earth,
Let sinners feel the joys of birth.

A new creation thus will rise,
And scenes unseen attract their eyes.

Where symbols of redeeming love
Are spread abroad, thou mighty Dove
Descend. Let sinners feel thy power
And quickening virtue on that hour,

In Britain's isle, so high renown'd,
With Gospel blessings greatly crown'd.
O'er Scotia's mountains towards north,

A burning light is shining forth,
Like northern pole or morning star,
Whose beams wide-spreading shine afar.

His active labours I will bless,
And warm his soul with heavenly grace.
Meantime his footsteps thou'lt attend,
The hearts of sinners thou shalt bend.

On Tayside's lake his warning voice
Proclaims this day high Heaven's choice.
From neighb'ring vale young sinners came,
'To hear their Maker's glorious name,
'To feel the power of Jesus' grace
In that remote sequester'd place,
Who erst in sin and darkness lay,
But now shall see a glorious day.
The angel Gabriel shall attend,
And with him joyful news ascend.'

"While thus my thoughts were upward bent
On heavenly scenes with much intent,
I waked with anxious wish to see
The high commands of Heaven's decree
Fulfill'd on earth. Then down I flew
To eye with wonder such a view.

"The mighty Spirit, glad to find
Jesus' new triumphs of mankind,
Sends forth His influence and might;
Or like the rays of morning light,
Which chase away the shades of night,
So He descends and moves along,
To quicken sinners 'midst the throng,
Who hear the preacher's warning voice,
Exhorting quickly to make choice
Of Him who lord and husband proves,
Who ne'er forsakes, but truly loves
Who love His name, and early seek
His gracious face,—he'll ever keep,
Present them pure before the throne,
Who prove the triumphs of the Son.

"The strong impression quickly flies,
Like lightning from the charged skies,
And draws the tears from sinners' eyes.
The aged Christians weep for joy,
At scenes which angels' harps employ.
The sympathetic tear goes round,
And actually bedews the ground.
See sinners trembling cry aloud,
They feel the stroke, they see the cloud
Of heavenly wrath about to pour,
And cry for shelter in that hour.
Happy the souls who warning take,
And choice of Jesus quickly make.
A safe protection they shall find
From stormy cloud and raging wind.

Alas! for those who sat unmoved,
Whose hearts like adamant have proved:
The day will come when they'll repent
The slighting of the message sent;
To hills and rocks they'll call in vain,
For setting light a Saviour slain.

“Methought with Gabriel then I flew
Upwards, and heard the tale anew,
(Which I had seen with wond'ring eyes,)
Rehearsed to parents in the skies.

“Again, methinks, I hear them say,
In realms of bliss and endless day,
‘In strength of grace proceed, dear boy,
And thus increase our heav'nly joy.

Let tidings still salute our ears,
Which Gabriel, joyful, upward bears,
To publish on the heav'nly coasts
The triumphs of the LORD OF HOSTS.
In faithful warnings instant, still
Ascend thou up on Sinai's hill.

Let harden'd sinners hear their doom,
And flee for refuge while there's room.
Pluck them as brands from off the fire,
Lest they should feel His dreadful ire;
Yet 'midst these warnings never cease,
Though still far off, to publish peace.
When wounded sinners cry for pain,
Lead them to Jesus who was slain.

His wounds alone their wounds can heal.

'Tis yours these tidings to reveal.

As Jacob gently led his flock,
So do thou lead them to the Rock,
Where they'll defence and shelter find,
From scorching heat and stormy wind.
Beware, howe'er, of Laban's wile,—
Unstable souls he will beguile.

E'en those of whom you hope the best
Have idols still on whom they rest.
Restore the weak, the wand'ring seek,
The doubting comfort, cheer the meek,
With pious converse lead them on,
And meet them often at the throne.

“‘ See that the force of truth divine
May cheer their hearts and also thine.
Let Jesus' love still warm thy breast:
On's sacred bosom thou'lt find rest.

The joys divine that here abound,
 No mortal tongue can ever sound.
 Let Jacob's God be still your guide,
 His safe pavilion will thee hide.
 Your mortal race when you have run,
 Then join our spirits round the throne.

“ ‘ Here, Helen, dearest babe, you'll meet,
 With joy divine at Jesus' feet.
 Her infant tongue could not express
 The parting joy her soul did bless,
 When her soft smile on earth did chide
 Those sorrows which we could not hide.
 With myriads bless'd by early death,
 She joins their songs with sweetest breath.’

“ While thus my muse was soaring high,
 In bearing tidings from the sky,
 Like lark on wing begun to fade,
 I then reviewed the verses made.
 What time again her wings may soar
 I know not now—perhaps no more !”

This remarkable revival, and the pleasing effects following, soon became known, and were hailed as good tidings by the friends of religion in different places, and excited the thanksgiving and praise of many. The subject of this memoir, it appears, had communicated the same to his intimate and confidential friend, Mr. Russel, whose assistance and society he enjoyed, for two or three days of the sacrament, and who writes, in return, the following interesting letter:—

“ Muthil, 8th October, 1816.

“ My dear Sir,—Your last letter was most refreshing indeed. I truly participate in your joy, and desire to join with you in grateful praises to the God of all grace, for beginning a work of awakening, among poor sinners, in your neighbourhood, and giv-

ing you so much ground to expect a great accession to the spiritual kingdom of Christ, among the people of your own charge. I need not say, that you could scarcely have communicated more gratifying intelligence to me. I wish that I had been a spectator of the interesting scene. What a glorious and affecting sight, to behold sinners in the attitude of flocking to the Saviour! a sight so much unlooked for, and unexpected at the present day, when vital religion is reduced to so low an ebb, that we may well exclaim with wonder, ‘Who are these that fly as a cloud?’ The occasion of the flight—the object of it—the power by which it is produced—the effects accompanying it—and the multitudes who are engaged in it, are circumstances very much calculated to excite the deepest admiration, and to inspire joy into the hearts of all the lovers of Zion. May the good Lord carry on the good work which He has begun, and make you the honoured instrument of conducting convinced souls to the atoning Saviour as their only sanctuary! You will find the tendency of this good work to put a *new edge* on your own spirit, to quicken your zeal, and to kindle your love for precious souls into an ardent flame. This will also give you a new errand to the throne of grace, and dispose you to wrestle more powerfully than ever, for the salvation of your people. I will rejoice to hear of the work going on; though you must not be surprised or discouraged, though all the favourable appearances which have been exhibited should not issue in sound conversion. Wherever there is much real religion, there will be a degree of false religion. When Satan finds that there is cause to apprehend

the loss of some of his vassals, then he will exert all his efforts, to sow tares among the precious wheat. Wait, my dear friend, on the Lord, and entreat Him to carry on His own work in His own way, and to glorify His grace in the behalf of all those who were given to his Son, in the decree of His electing love.

“Now, my dear sir, may I be permitted to ask you to preach for me at Muthil on the first Sabbath of November? that is, the day now fixed for the dispensation of the sacrament at Dundee, where I am engaged to give my assistance. You gave me some ground to expect your services at that time, and I hope you will not disappoint me. I feel most reluctant to ask you to leave your own charge, and to subject you to the fatigue of travelling at that season of the year, but your friendship is so great that I expect great things from it. There will be no sermon in Crieff on that day, and of course you will have a very wide and extensive field for sowing the good seed of the word. May the Lord come with you, and give you a message suited to awaken my poor people—too many of whom seem to be lying in a dead sleep.”

One other extract from the same truly devoted and pious correspondent, may be transcribed here before stating in detail the progress of the work; dated,

“Muthil, 17th December, 1817.

“My dear Sir,—I return you many thanks for your kind Christian letter. I am much refreshed by the agreeable accounts which you give of the progress of conversion work in your part of the country. I almost envy your happy lot. It is

pleasant preaching when our people seem to feel the importance of the truths which we preach. You know, by experience, how distressing it is to address thoughtless stupid sinners, whom no warning can alarm. You have my prayers that the pleasant appearances which have presented themselves may issue in solid fruit. O that the same showers of divine influence which are watering your people were extended to my dear charge! But the Lord is sovereign in this respect, and we must wait his time and manner of working. I have reason to think that my labours here are not altogether in vain: though alas! my spirit is grieved with the obstinate unbelief and impenitence of the generality committed to my care. Help us with your prayers.

“My anxieties were much relieved by the accounts you give me of my dear worthy friend Mr. M'Donald. I would fain hope that his leg will soon be restored to strength, and enable him to renew his labours in watering the churches. When you write him give him my kind love. His ministrations here and your own, I trust, have been blessed to many. Since my last sacrament, I have observed a new *edge* put upon the attention of my people to divine things. I hope this will encourage you both to repeat your visit, and to carry on that good work, which you have been the instruments of beginning. We long much to see you here. Mrs. R. and my worthy mother are often speaking of you, and longing for a personal interview. What a privilege is the communion of the saints even on earth! I hope, then, you will surprise us with a visit ere long, when, if spared, I will make arrangements with you respecting the March sacrament.—I am,” &c.

We proceed now to carry on the narrative of the correspondent formerly mentioned, which shall be occasionally amplified and corroborated, by extracts from letters of the subject of this memoir. He adds, —“ Mr. Findlater preached at Lawers on the following Sabbath after the sacrament, when two or three more were awakened. It continued so for months thereafter, people attending at Lawers or Ardeonaig, from the parishes of Kenmore, Killin, Fortingall, and Glenlyon, in immense multitudes, and some new cases added to the number of those who were brought under concern about the salvation of their souls. At Glenlyon especially there were scarcely any who were able to travel who remained at home on the Sabbath, during the remainder of September and October. One hundred persons might be seen in one company, climbing the hill separating these two districts of country, having to travel a distance of from nine to fifteen miles, and some even farther.

“ During the end of 1816 and the beginning of 1817, you could be at no loss, if you saw two or three persons talking together, to judge what the subject of their conversation might be, which was generally about some new acquaintance or relative brought under concern, how those under concern were coming on, or how others who were awakened found relief, &c. Such was the strong interest felt for one another, and for the progress of the work of conversion. Indeed, there were few families without one, and some families two or three, professing deep concern about the salvation of their souls. Matters continued so during the whole of spring

1817. Good or bad as the weather might happen to be, and although Mr. Findlater should be at Ardeonaig, which was every alternate Sabbath, the most of the Glenlyon people were present; and scarcely a day but one or two were added to the number of the awakened. He preached for two or three Sabbaths in January and February 1817, from Jerem. viii, 22,—‘Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?’ These sermons were greatly blessed, not only to the spiritual edification of a goodly number who were previously awakened, and were found walking in the way Zionward, but proved the means of exciting others to ask the way thitherward. I believe it was in hearing them that the present minister of ——— was first aroused to a sense of his need of a Saviour.

‘About the end of April of this year, Mr. M‘Donald, on his way to assist at the dispensation of the Lord’s Supper at Edinburgh, visited Breadalbane. He preached at Ardeonaig from Psalm cii, 16,—‘When the Lord shall build up Zion, He shall appear in His glory.’ On that day several were awakened, and were unable to resist the power of the truth on the conscience. If the present minister of ——— ever felt the truth coming home in demonstration of the Spirit and in power, he felt it that day. On his way home from Edinburgh, Mr. M‘Donald preached on a Sabbath at Kenmore, in the forenoon at Lawers, in the evening at Strathfilan on Tuesday, and at Glenlyon on Wednesday. Such was the universal desire then to hear the Gospel preached, especially by a man so highly honoured

as he was, that immense multitudes of people followed him to all these places, listening with the most rivetted attention to his powerful, and faithful, and eloquent exhibitions of the truth. At each one of these places some appeared deeply impressed, and it is to be hoped, not a few awakened to a sense of their danger. During the whole of that summer, the same concern was manifested, and every opportunity embraced to hear the preaching of the Gospel, and some here and there brought in earnest to say, ‘What must we do to be saved?’

“In September following, when the solemn season of the sacrament came round at Lawers, Mr. M'Donald came to Breadalbane. During the whole of the solemnity, there was the appearance of divine influence accompanying the means; the same rivetted and devout attention to the truths delivered, and a degree of the same fervour, and faithfulness, and unction exhibited as on the former occasion, by the ministers. On Monday, however, the last day of the feast, was a great day indeed. The pool of ordinances was moved, and not a few who waited received spiritual healing from its virtue. Mr. M'Donald preached in Gaelic, from Ruth, i, 16,—‘And Ruth said, Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.’ This appeared to be one of the most powerful and effective sermons he ever preached in Breadalbane. The fervid eloquence and the pathetic appeals near its conclusion seemed to move and to constrain even the most careless. Many were deeply affected and

agitated both in mind and body; and it is to be hoped, that on that day it may be said, ‘This man and that man was born there.’ During the remaining part of this autumn, the attendance on the word preached and the impressions made were truly encouraging; and seldom did a Sabbath pass without one or more being brought to ask the way, with their faces Zionward.

“I ought to have stated, however, that about the end of October 1816, Mr. Kennedy (who was then pastor of an Independent congregation at Aberfeldy, in the neighbourhood) hearing of the shaking of the dry bones in the valley of vision, moved with zeal to promote the good work, went to Glenlyon, where in several districts he preached almost every day for two or three weeks. He was the means, I have no doubt, of much good, in rivetting former impressions, keeping awake the attention to the concerns of eternity, and leading not a few to serious inquiry; but as his exertions, and the occasional visits of other dissenting ministers, are already before the public, in the magazines and tracts of the day, I need not state them in detail.

“I cannot, however, forget to state the following circumstance, which took place in November 1817, under Mr. Findlater’s ministry. Hitherto the stronger and more general impressions were produced by Mr. M’Donald’s occasional visits. The Lord, however, was on this occasion to manifest the freeness and the sovereignty of divine grace, not only as to the *objects* of his mercy, but as to the *time* and the *instruments* to be employed. Though Mr. Findlater’s faithful, and laborious, and persevering exer-

tions, were honoured previously in several individual cases, the Lord saw meet to honour him still more. On Mr. M'Donald's return from Edinburgh by Breadalbane, he was expected to preach on the 23rd November; and Mr. Findlater circulated the information in the full expectation and dependance of his preaching. In consequence, however, of some accident Mr. M'Donald met with, he was prevented from coming forward as expected. A large congregation assembled from several distant parishes. Mr. Findlater's anxiety was great on Saturday and Sabbath morning, and though quite unprepared as to previous studies, he deemed it his duty and call in providence to go to the tent with no ordinary feelings, and preached to the large assemblage collected, from John, i, 29,—‘Behold the Lamb of God, which taketh away the sin of the world.’ Such was the holy unction with which he spoke, and the deep interest manifested by the congregation, to the solemn truths delivered, and his truly pathetic address to the different classes of his hearers, that I never witnessed a more affecting scene. There was not so much of that crying aloud and agitation of the bodily frame, as had been sometimes felt and seen under Mr. M'Donald's preaching; but the greater part of the congregation seemed to be melted into tears—a gentle sweet mourning heard in every corner. This day will be long held in traditionary remembrance in Breadalbane—a day, the results of which will never be forgotten, and may not be ascertained till the great day will declare it. It was truly a time of reviving and refreshing to many from the presence of the Lord. God mercifully granted the *latter* as well as the *former* rain, and refreshed His heritage.

“The work, though not so openly marked, continued for some time, till Mr. Findlater left Ardeonaig in 1821: one now and then was brought under concern, and such as were previously awakened growing in grace, and edified and encouraged, by either the stated or occasional attendance on his ministry, which was peculiarly calculated (and blessed to many inquiring and awakened souls) to lead them to the only true source of solid peace, and to their establishment in the faith of the Gospel.

“To give any idea of the number brought under concern is, I believe, more than any person could even at that time do. But that the number was great is certain, as will appear from a circumstance already alluded to, when there were *only five or six families in Glenlyon* where there was not found one or more persons apparently concerned; and these families were looked upon as objects of pity. Though chiefly confined to Glenlyon, the revival extended to four or five neighbouring districts partially.”

The same correspondent further adds, in a subsequent communication, that “the moral influence of this revival was manifest to all, especially in regard to the Sabbath, in the relish for and attendance upon the means of grace, both public and private, in the perusal of the Scriptures, and in a strong attachment to each other. The low and debasing sins of drunkenness, rioting, especially at fairs and other public meetings; swearing, and irreligious and profane talking, were not for a considerable time so much as seen or ‘named among them.’

“Among those who became subjects of this change were several who were dissenters formerly,

or were in the habit of joining at their meetings, and who returned again to the bosom of the Church; yet such was the zeal of their leaders, that a considerable number of those who were awakened were persuaded to join the small congregation of Baptists who resided then, and I believe still are, in the glen.

“That a considerable proportion of those who were deeply impressed, and exhibited for a while promising symptoms of a decided change of heart and character, proved like the stony-ground hearers, cannot be denied; but whether their spiritual apathy has arisen from the want of the seed taking root, or to the general stupor which has fallen on others who deeply mourn over it, I do not pretend to determine. A sectarian and controversial spirit, which had been sown and encouraged by men professing much zeal for religion, has been the cause of much evil also. While the lusts of the flesh, the lust of the eye, and the pride of life, have been the principal causes of their falling from their stedfastness.

“Some of those of whom there was good hope through grace, have gone to America. Others, of whom there could not be the least doubt entertained of their Christian principles and character, have gone where sorrow and sighing shall for ever flee away; while there are a few still remaining, who are a seed to serve Him, and witnesses in their day of what the Lord has done for them. Like the Babylonish captives ‘hanging their harps on the willows, when they remember Zion,’ when at any token of such refreshing times, they are ready to exclaim,—‘The Lord hath done great things for us, whereof we are

glad,' and to cry,—‘ Turn again our captivity as streams in the south.’ ”

Thus far the testimony of this excellent correspondent, in the very interesting outline he has given of the Revival, and who, from personal and local knowledge, was a competent witness to the facts stated. As some readers may feel interested in the work, and desirous to know the views and feelings of one of the honoured instruments employed in it, a few extracts from letters which the subject of this memoir wrote to the author at the time, are subjoined.

“Ardeonaig, 11th December, 1816.—Since that time there has been an uncommon stir in a certain district in this neighbourhood. For several Sabbaths, few days have passed without one or more being led to cry out, ‘ What shall I do to be saved?’ It was cause of great wonder and humility to me, while at the same time, it was cause of rejoicing to see sinners in the attitude of flocking to the Saviour. Having had to preach lately for Mr. M’Gillivray, I took a round, and spent a night with a number of those who were deeply concerned. It was the most agreeable jaunt I ever had, in hearing the undisguised questions of poor convinced sinners asking the way to Zion. All I have conversed with yet, appear promising; and some of them are now rejoicing in the truth, and are able to draw comfort from the Gospel. It is truly difficult, when the subjects of the work are in another parish, to attend to their interesting situation. When I was at Glenlyon last week, I met with from twenty to thirty young people, almost none of whom I saw before. Mr. M’Gil-

livray was there lately also. I fear, however, the door is in a great measure ecclesiastically shut against us."

"2d January, 1817.—The promising appearances of which I wrote you are still encouraging. Our situation often reminds me of John's hearers in the wilderness of Judea; they were concerned to flee from the wrath to come, and were in the attitude of fleeing; but he informs us, that one was to come after him, whose fan was in his hand, &c. This to us has not come yet; and it becomes us to fear when this process will be effected, that many promising appearances will not stand the test. We ought to pray, therefore, that these appearances may continue, and give evidence of a saving change being produced. There are still some coming under concern about their souls almost every Sabbath. 'The effects of field-preaching,' says Mr. Whitfield, 'will not be known till the day of judgment;' and I believe that may be said of Mr. M'Donald's labours everywhere, and here. I saw one the other day, who dated any concern to his preaching here. I wish much he would pay us another visit."

"7th February, 1817.—You seem to be so much nestled among your favourite books, that you have no relish to leave them; or when you do leave them, you soar so high, and your flight is so far, that you get entirely out of the reach of my *short vision*. I am happy, however, it is employed in such a way. I read the effusion of your muse, (which I thought you never possessed,) with peculiar interest; it afforded us much pleasure. It is truly a subject of wonder, and shows the sovereignty of divine grace,

that the Lord has been pleased to visit this corner in such a remarkable manner. There are indeed not a few in Glenlyon, who have given every evidence of being taught by the Spirit of God; and as yet, I have not heard of one instance of those of whom favourable hopes were entertained, to disappoint such hopes. It is a singular circumstance also, that there has been no open attempt at persecution as yet, which has so invariably followed the profession of the truth. It becomes us therefore to fear, when persecution arises, that some will be offended. Every second Sabbath especially, a considerable number of them come to Lawers, where I have an opportunity of seeing their faces in church, and sometimes conversing with some of them; and it is truly encouraging. I have wished oftener than once to go over to Glenlyon to preach there; but the door is shut: and I understand the minister is risen against me, and blames Mr. M'Gillivray and me for *sheep-stealing*; but I assure you, I never attempted to do this, either directly or indirectly, except in as far as the truth preached brought people to hear. Mr. Kennedy, an independent minister in this neighbourhood, has been oftener than once in the glen; and his labours also appear to have been much blessed. I am afraid that the work seems to be at a stand here, as I have heard of none being brought under concern for a short time past; and it will truly be a melancholy spectacle to us, if the showers do not fall on ourselves here. I cannot deny, but the Lord has blessed his word in a few instances among ourselves; but they are truly rare. There is a loud and general cry for Mr. M'Donald's

visiting us again. I wish much he could cross the Grampians soon, and the power of his Master along with him, to revive us."

"July 15th, 1817.

"Next week after my return I had to go to Glenlyon sacrament, where I met Mr. M'Gillivray. It was on the whole an interesting occasion, in seeing a number of young people deeply concerned about 'the one thing needful.' They stand much in need of a judicious and solid person among them, as they are at present so unsettled in their minds, particularly about church government and fellowship, by the interference of Dissenters, that they are much injured; while at the same time, they are much staggered about dissenting principles, by the return of some of those who left the Church. I may say indeed, their situation at present is peculiarly critical; and what is a matter of greater concern is, that the work seems to be at a stand. Such seasons in general are of short duration, and it is a matter of deep concern for the situation of those who are left behind. The Lord open the heavens and come down, that the mountains may flow down at his presence! I trust you will come and visit us in September as proposed, and if you carry with you some of the spirit that has been with us some time ago, you will not regret your pains. I trust your heart will be warmed as well as your fancy fired to tune your muse," &c.

22nd Dec., 1817,—The following interesting extract, giving an account of a remarkable excitement and revival under his ministry, (already alluded to in my excellent correspondent's letter,) is stated in confidence and with that modesty which was a peculiar trait of his character. He writes as above

dated :—"Since my arrival here, I have been enjoying the society of the dead, and occasionally that of some *lately brought alive*. I am sure you do not regret your visit here in Sept., and I hope it will be an inducement to repeat it. As a further encouragement, I have to mention another instance besides the young person you saw here, of one brought under serious impressions, hearing you at Lawers the last Sabbath you were here; and who appears to be promising. Now there may be more that have not appeared yet: and if you have cause to regret and lament want of success where you are, it is an inducement surely, to come occasionally to a place where the Lord has countenanced your preaching. I shall give you such accounts of these two from time to time, as shall come to my knowledge."

"Soon after I arrived at home, I had a pressing letter from Mr. H—— to visit Edinburgh. I accordingly complied with his request, and gave some assistance at the Gaelic chapel, it being the week of the sacrament. I enjoyed my jaunt to Edinburgh, especially the society of kind friends, and our old acquaintances, Drs. Buchanan, Davidson, Fleming, Dickson, &c., all of whom felt much interested in the work going on here. I understand, a report of our want of a church on this side the lake was made to the Society. They have taken up the measure; and if they do not get a church, they may remove me. But where? I have no desire now to go north, however desirous I might be at one time. The fact is, it would be the greatest sacrifice to my feelings, to be removed from this interesting spot. But I should say nothing. If the Lord lead, I

must follow. I think there is every probability that Lord B. will give a church next season, as the other is now nine years in ruins.* I parted with '*Auld Reekie*' with regret, yet felt desirous to be home to my own dear charge. Mr. M'Donald was to remain two Sabbaths in Edinburgh, and intended to preach for me here, on the 22nd and 23rd; but on crossing over to Fife, he sprained his ankle, which has confined him to Edinburgh till now, unless he has left it a few days ago. From the first accounts he wrote me, I did not think it so serious; and he himself expected he would be here, though it would be Saturday night. He did not appear. I gave timeous warning there would be no sermon on the 22nd, though I intimated, but expected him for the Sabbath. You may easily conceive my feelings on Saturday night, and all Sabbath morning, till after twelve o'clock, looking for him. At last I was obliged to go to the tent, and address about 4000 people, met to hear the dear man. It was a solemn scene, to me at least, in the first instance, and I trust it was solemn to others, though our disappointment was great. The Lord was with us indeed. The scene was melting; it was a *Bochim*,—for I never witnessed such a scene under my own poor preaching. Thus the Lord helped me, and I trust countenanced his own word. There was nothing violent, but a general lamentation; and really I could not discover a wandering or careless eye. It

* This was one of the disadvantages under which he and his people laboured every alternate Sabbath, having preaching in the open air. During very tempestuous weather, such as could attend he addressed in the manse. The following season, however, the church was commenced.

almost overpowered me; and it was all under the free offers of the Gospel; for I had little or none of the threatenings that day. The Lord thus honours his own word. O to feel its influence melting my own heart! I trust the Lord has not left us in this place yet. May He revive us again, that we may rejoice. You would see in the October Evangelical Magazine notice taken of Glenlyon, and of some others, by, I believe, an itinerant minister near this, while a very glaring neglect of Mr. M'Donald is made. I regretted much when I read it, that such things are published, till we see how the Lord will carry on His own work."

Without giving any further extracts in detail of his confidential communications, on the progress of the work, the narrative shall be closed with the following letters, which were copies or drafts of letters sent to R—— H——, Esq. of C——, whose warm interest in the cause of religion has been acknowledged already by the religious public. They contain a more general and succinct statement of facts, together with some circumstances of a more public nature, than those stated in the preceding letters. Though at the risk of being reckoned too minute, in reiterating the same facts, yet the author is assured they will be read with interest, and a stronger conviction of their truth. And it may be mentioned, that the writer of them had no objection to their being conveyed to a few confidential and prayerful friends. The first is dated—

"Ardeonaig, 15th Aug., 1817.

"Dear Sir,—I received your letter of the 20th

May, by Mr. M'Donald. Though I am a stranger to you, yet as your request was seconded and urged by the honoured instrument whom God has employed in beginning a good work, and principally in carrying it on; and as he informs me you are deeply interested in the prosperity of the cause of Christ in the world, I did not consider it proper to refuse the request. When I received your letter, I found it necessary to go to the north country, where I remained for some time; and since my return was confined by a fall from a horse, and till now had not time to answer your letter. I do not regret the delay, as Mr. M'Donald has paid us a visit since, which I trust has revived us, when we were afraid the work was at a stand. I shall endeavour to give you as short and distinct an account of the work as possible.

“ Last year, Mr. M'Donald was so kind as to come and assist at the dispensation of the Lord's Supper in this mission, in September last. He had the greatest share of the work on that occasion. During the week days there were more than one brought under deep concern; but on the Sabbath day when he preached, the influences of the Spirit of God seemed to be poured out in a wonderful measure; so that many were so deeply and publicly affected, that they could not suppress their feelings on the occasion. This being somewhat extraordinary, though not altogether new in this place, excited the astonishment of some, and the attention of many others, formerly careless. The influences of the Spirit seemed in some measure to remain among us, in giving testimony to the truth of the Gospel in the consciences of sinners, after Mr. M'Donald left us.

During the winter and spring months, there were few weeks in which we did not hear of one or more brought under deep and serious concern, from what they heard at the time of the sacrament being brought more fully to their recollection; and their convictions became deeper and more lasting. In the cases of some of those with whom I have conversed, they endeavoured for a time to resist and to suppress every conviction, till gradually, and in some degree insensibly, their convictions could not longer be suppressed; while with others they seemed to be arrested as it were all at once, by the power of the truth applied to their consciences. There was evidently a diversity of exercises in their minds, according to their various ages, characters, and natural dispositions; yet amidst the diversified descriptions of characters among them, I could discover nothing that had a tendency to enthusiasm or fanaticism; but all of them could give me a rational and scriptural account of the exercise of their minds in their distress, and at the same time of their enjoying peace and comfort from the cross. Among those who dated their first concern from witnessing or hearing their companions being impressed—as they thought, not such great sinners as themselves—one great concern with them was, that since it was not by the means of the word of God, either preached or read, they were impressed, they were afraid it was not a work of grace begun in them. Such was their esteem for the power of the truth. Many of these have been brought from this mistake, and have found in the *word* of God what they so much wanted. I could here mention several instances of very striking

language used by some of them at the time. Among others, there was one whose greatest concern was how she could glorify God in the world, before she was sent to the place of torment, as she assured herself this was to be her portion; and did she know how to glorify God, she was reconciled to whatever was His will. Indeed the various exercises of their minds are living and striking proofs of the truth of the descriptions of Scripture regarding the work of conversion. Some are like those of Jerusalem 'cut to the heart,' others are a proof of the fulfilment of the promise, 'looking on Him whom they have pierced and mourning and in bitterness,' while others are like Ephraim, 'bemoaning themselves.' In whatever way they are exercised, they are deeply affected with the exceeding evil and bitterness of sin; and I have not seen any who have been elated with joy on hearing the Gospel, without having first experienced, in some degree or other, the bitterness of departing from God.

"I would also remark, that the moral influence of the Gospel is as much as I have ever seen. They all live in love and union with one another: and what was singular to me, and what tempted me to fear it was not a work of God, ungodly friends, instead of opposing the subjects of this concern, were ready to grant them every indulgence: Masters who would grudge their time on other occasions, would allow their servants to embrace every opportunity of reading or hearing the Scriptures, and would often accompany them, and in several instances their hearts were opened to receive the truth. Thus the Lord, I trust, has been carrying on a good work in this neighbourhood;

and as yet I have not heard of one, of whom favourable hopes have been entertained, disappoint these hopes—though there is evidently a difference in the progress they make in divine things. They are also very careful in the study of the Scriptures, and have a particular jealousy, in receiving any doctrine without a sufficient warrant from Scripture. A few of them have joined the dissenters, who are zealous and active, and I trust, some of them, useful also; but their instilling into their tender minds their own peculiarities, when they stood in need of the Gospel being declared to them, was certainly unseasonable; and the consequence is, that one or two of those who have been baptized have left the Baptists, and have acknowledged their error. Mr. M'Donald visited us lately, and his labours on week days have, I trust, been much blessed. Since he went away, I met with a group of young people inquiring the way to Zion, and of whom we may say, that they are in a very hopeful way at present. May the great Shepherd feed them and lead them! It is a singular circumstance, and shows the sovereignty of Divine grace, that the work seemed to be chiefly confined to one district of the country, not in my mission. Of late the showers seem to fall on us also, or in the immediate neighbourhood. This work has been begun by the instrumentality of that much honoured servant of God, Mr. M'Donald, and carried on by others. Mr. M'Gillivray, on the same establishment with me, has been peculiarly useful: having preached in the glen oftener than once; and there is an Independent minister in my neighbourhood, who has been there often,

and whose labours have been blessed in no small degree. As to the number of hopeful converts, I cannot exactly say at present; but from a memorandum I have, there appear to be upwards of a hundred persons, with whom, we trust, the Lord has dealt in a gracious manner, including all ages, from eight years old to the advanced age of eighty.

“Thus, dear sir, I have endeavoured to give you an account of the wonders God has wrought among us, and which I trust will excite your prayers and praises for us; that His own work may be increased and carried on; and that “no wild boar out of the wood may waste it, or wild beast of the field devour it.” As I am no stranger to your character, by Mr. M'Donald, I am persuaded your judgment will direct you what use to make of this letter. I have no objections that you communicate its general contents to those of your friends, who will assist us by their prayers; but except in my correspondence with Mr. M'Donald, I have hardly written to any other on the subject, I am therefore unwilling that this letter should be considered in any other light than that of a private confidential letter. I expect Mr. M'Donald to assist at our sacrament on the 7th Sept., and probably a friend or two to the cause of the Gospel along with him. I trust you will pray for us, and engage your praying friends to supplicate in our behalf, that our ensuing solemnity may be a time of revival and refreshing from the presence of the Lord. I also beg a particular share in your prayers for all necessary grace and strength. With kindest regards to Mrs. H. and family though unknown to them, I am, my dear Sir, &c.,

“ROBERT FINDLATER.

His next communication to Mr. H—— is dated

“Ardeonaig, April, 1818.

“My dear Sir,—I should have, long before now, acknowledged the very great kindness shown to me, by you and Mrs. H—— and your kind family. I pray you may be richly rewarded in the communication of all spiritual and heavenly blessings in Christ Jesus. Though I have delayed writing you till now, I can assure you, it was not for want of gratitude for your kindness and attention. There has hardly a day passed but I have often thought of my kind friends in the Square; neither was it from a want of confidence, in communicating to you freely, an account of the Lord’s work in this place. My principal reason for deferring to write you, according to promise was, that I might be able to communicate something decisive of the Lord’s work here.

“It is great cause of wonder and thankfulness that the same desire for hearing the Gospel continues as formerly, and I trust also that the Lord continues to countenance the preaching of Christ and Him crucified, by making it the ‘power of God unto salvation.’ Mr. M‘Donald would have told you of his disappointment, in his not being able to come forward in November. Notwithstanding the season of the year, there was a congregation of about 4,000 collected, to hear the Gospel from his mouth. The Lord enabled me to go through the duty, and to preach to a disappointed congregation; and I trust the prayers of the Lord’s people were heard, and that our meeting on the occasion was not in vain. It is time that can prove the reality of the impressions made by the

truth. It is token of great mercy, that they continue promising still. During the winter months and the spring, not many Sabbaths have passed, without our hearing of some being brought under deep concern about their souls; and I believe there has not a week passed but I have conversed with one or more of those dear young ones, who are inquiring 'what must we do to be saved?' It is remarkable, that almost all of them have been brought under concern by the free offers of the Gospel; and I have often observed, when the terrors of the Law have been declared, they seemed rather to harden the hearers more; and this many of them have acknowledged. Such, however, is the influence of the Cross, when accompanied with divine power, that it brings down the most stout-hearted; for as some have acknowledged, when convinced of sin, however guilty and polluted they felt themselves, when they viewed the guilt, the number, and the aggravations of their sins—it was when they viewed their punishment in the cross of Christ that their sin was exceeding sinful in their eyes. Another striking circumstance respecting them, while under distress of mind is, their great concern lest these impressions should die away, and lest they should return again to their former careless way of living; and lest they should be given up to themselves, as they so justly deserved. This consideration weighs more with them, even when in deep distress, than almost any other, and tends to keep them humble and watchful. I might also remark, that one of their fears is, that their concern is not of the right kind, and are much afraid they may turn back to the world, and become a re-

proach to the cause of religion, and give occasion to its enemies to blaspheme. There were some who, at first, endeavoured to conceal the concern on their minds, and determined to reveal it to none till they were persuaded they were in the right way; and indeed adhered to their determination, till they were no longer able, or till it was discovered, by some circumstances about them. The Lord, however, supported their minds till directed, by the Spirit of grace, to the only remedy, provided in the Gospel; and what is somewhat remarkable, instead of catching at comfort (if I may so speak) they seemed rather to put it away from them, afraid it was not of a genuine nature, till they were led to see that it was their duty and privilege to come to Christ for pardon and comfort.

“ Thus the Lord has been carrying on his own work in this place and neighbourhood for nearly two years. The first converts are much established in the truth, and are useful to their neighbours. If spared, when we meet, I shall, I doubt not, gratify you with an account of the exercises of mind, and experience of some of them, taken down in their own simple and artless manner, which I got done at your suggestion. I have only got a few of them yet, but I hope soon to get more. They continue on the whole steady, adorning the doctrines of God the Saviour by a life and conversation becoming the Gospel. I have begun, even in these trying times, to collect for the Bible Society in Glenlyon. In this place also we have begun to do something; and it was one of the most pleasant days I had here to meet my people—Old New-year’s-day, when we set

on foot an Auxiliary Society, and we made up about £7, including donations or subscriptions, from a single halfpenny upwards. I adopted this day, as it was one on which young people spend their money and time, idly and hurtfully: and it was talked of in the country, as a strange circumstance, not recollected in the memory of the oldest inhabitants, that there was no meeting in the public houses that day or on Christmas. When the weather gets warm, I intend having a similar meeting on this side, as the people, according to their ability, are willing in general.

“ Thus, my dear sir, I trust the Lord is carrying on His own work in His own way; but you are not to suppose that every individual brought under concern is promising. Painful experience testifies the contrary: but it has often surprised me, that there are so few as yet who have turned back. It is a comfort that the Lord knows them who are His. I trust, my dear sir, you will pray for us, and engage others to pray, that His own work may be carried on and continued; and that we may not provoke the Lord to leave us. As I am requested by Mr. Munro to go to Edinburgh in May, I expect to have the pleasure of seeing you then by the 5th.—Meantime with affectionate regards to you, Mrs. H——, and family.—I am, my dear sir, &c. R. F.”

While he had to regret, what might be naturally anticipated, the partial falling away of some, among so many under religious excitement, still there were some new cases added, during the winter and spring. Thus writing the author, 13th Jan., 1818, he says, “ There is indeed a thirst for the Gospel here; and

I trust the effects of it are seen: though, alas! it is to be lamented, there is some falling away among some in Glenlyon. This is what might be expected, and it is wonderful there is not more; but it is grieving when the cause of God is traduced, on account of the inconsistent conduct of some false professors. I trust, however, the work continues here. There are few weeks since the time of the Sacrament but there are some brought under concern; but when I hear and see of such now, it is sufficient to make us tremble for the issue. The Lord maintain and carry on His own work! There are many truly exercised Christians in Glenlyon, who are acquiring knowledge and wisdom by the experience of others. They have instituted a prayer meeting, which is well attended, and have also begun an Auxiliary Bible Society. The Lord will maintain, and carry on His own work in spite of all the efforts of Hell, and its emissaries on earth. Let us be earnest at a throne of grace, that the influences of His Spirit may be poured out in an abundant manner,—then there is nothing too hard to be accomplished.

In a subsequent letter, dated 23rd March, he also adds, “I assure you I feel much attached to Breadalbane, and it would be a great sacrifice to my feelings to leave it at present, even if I should have a call in providence. It is a wonderful mercy that the Lord gives countenance to the word of His grace among us still, particularly among the young, and some of the Sabbath school scholars; and that the rest stand so firm, notwithstanding some partial falling away, and that, almost among those of whom we could only say that they were in a hopeful way. With respect to

the older converts, there is a stability and simplicity among them that is truly agreeable. They are now more cautious, and on their guard. I see several of them on good days at Lawers. I got the reading of an interesting sermon by Edwards, on the marks of a true and saving work of the Spirit, preached about the time of the reviving in his own congregation, which has more fully convinced me of the work here being a good work. There was a number of things in his congregation which we have not had, as effects on the body, &c. It is a mercy to us, that nothing has yet appeared like delusion or enthusiastic, fanatical feelings. Indeed it is the Lord that has preserved us from these."

The next extract gives an account of the annual solemn festival, which had been much misrepresented, and exaggerated statements made of it, as will be seen in a subsequent letter.

" Ardeonaig, 1st October, 1818.

——— " We had a number of assistants, some of them unexpected, and consequently we had more sermons than we would otherwise have. Mr. Russel of Muthil came here on Wednesday, accompanied by Mr. Colquhoun of Dundee, (who both preached on Thursday,) Mr. and Mrs. Munro on Thursday afternoon, and Mr. and Mrs. M'Donald on Friday; and Mr. H. from Edinburgh, (who came here for the express purpose of being present at our solemnities,) Mr. M'Gillivray on Saturday—all of whom remained with us till Monday, only Mr. H. stopped at the Inn. It was truly an agreeable time.

There was not an individual with us who did not express the same sentiment. I trust much good was done by the Lord on the occasion. Mr. Russel and Mr. Colquhoun preached on Thursday, our good friend Mr. Munro, on Friday evening,—Mr. M'Gillivray English, and Mr. M'Donald, Gaelic on Saturday. We had an English and Gaelic tent on Sabbath. Messrs. M'Vean, M'Donald, and Russel preached in the English tent. I preached the action sermon in Gaelic myself this year, from Luke xxiv, 26,—‘Ought not Christ to have suffered these things, and to enter into his glory?’ with as much pleasure as I have done for a long time past. The day was rainy during the sermon, but afterwards it cleared up, and the people continued wonderfully attentive all day. The first table was uncommonly slow in filling, and Mr. M'Gillivray and Mr. Munro went to it to show a good example. I had much freedom on the occasion. There was a woman sitting by Mr. M'Gillivray at the table much affected; her weeping was heard at a little distance. Mr. Russel served the English table in a most admirable manner. There was none present but was much affected with it. The Lord was indeed with him. We had in all six double tables. Mr. Munro preached a sweet sermon in the evening, and the work was concluded a little after six. Mr. Colquhoun preached in the English tent on Monday, and Mr. M'Donald all day, in the Gaelic, from the parable of the ten virgins. There was a great visible commotion, several were much affected, so that I trust the Lord's work is not at a stand yet here. There is much cause of humility and praise, in the review

of what has happened. May the Lord maintain and carry on His own work unto the day of the Lord ! Mr. M'Donald, Mr. Munro, and Mr. H. left us on Monday afternoon, to Strathfillan, where the two former preached on Tuesday. Mr. H. and Mr. Munro returned on Wednesday, and we went down to Kenmore on Thursday, to meet Dr. Henderson, who was to address us on the subject of Bible Societies. It was an interesting and feeling speech. Mr. H. then rose, and addressed the meeting on the same subject, and expressed his hope none would treat the effects of the Gospel witnessed at Ardeonaig as enthusiasm, &c. He spoke from his own feelings, being much excited; and I hope may have done much good—at least in stopping the mouths of adversaries. Mr. H. and Dr. Henderson returned to Perth, and Mr. Munro and I came home that night; and he was so kind as to wait the following Sabbath, and preached sweet and suitable sermons all day and evening. Indeed they were peculiarly seasonable, and were blessed to some—especially his evening address from Jerem. iii, 4: 'Wilt thou not from this time cry unto me, My father, thou art the guide of my youth.' I saw some much affected. I trust all my assistants this year were sent of God. May the Lord be with them, and bless them abundantly !

"I returned on Monday last from Muthil, where I was engaged to preach for Mr. Russel on the 28th. I have now, after the enjoyment of so many of my friends lately, time to think and to live solitary enough during the winter, except when employed in the public and private duties connected with my charge. O that I might have a spirit of zeal and devotedness to

the important work, and that it may be manifested, that the Lord has not given up working among us yet. May He continue to give the latter as well as the former rain, that His own work may grow as the lily and spread its roots as Lebanon !”

Having returned from Edinburgh, where he assisted at the celebration of the Lord’s supper, at the Gaelic chapel, in November—which were always visits of much enjoyment to him—he commenced his usual important and laborious exercises of catechising. He writes me “3rd February, 1819. Since I wrote you I have enjoyed excellent health, and have been pretty busy during the winter in catechising, which is now nearly over. I have altered my usual mode. I read a chapter of the New Testament in order first, and make some attempts at remarks upon it. It collects the people, and gives an opportunity of declaring the truth, and they seem interested in the exercise. I am now pretty well acquainted with most of the people, so that I may anticipate what answers I get from many of them. They require their minds to be informed, and I think some plain remarks from the chapter may be useful; and the Gospels, with which I have commenced, furnish numerous opportunities for such remarks. As yet, I do not repent having adopted the plan. I have now given up catechising in the night time, as I had formerly; and of course I must have a greater number through the day. It is pleasing on these occasions to meet some who have a hopeful appearance; while sometimes it is painful to meet so much ignorance, and to have some anxious fears respecting some promising appearances. They have continued

as yet consistent and inquiring, though the concern is not so deep with some as it has been: yet it is a mercy they have been preserved from open immorality. May the Lord preserve them to His heavenly kingdom! It is gratifying to learn that the most of those in Glenlyon who were under concern are walking according to the Gospel. I see some of them occasionally, and it cheers me when I have an opportunity of conversing with them. They are very anxious to have a minister. I wish much the Lord may send them one who will lead them and feed them. I hope the Society will look out for a suitable person for them. It would be a strengthening of the cause, and be a means of preventing the increase of dissenters—or being led astray by such enthusiasts as Finlay Munro. You would see the paragraph respecting Finlay in the Inverness Journal. I hope it may do good. It is a mercy he produced little effect in Glenlyon. I believe he would get no hearers if he came a second time, from the explanation given of his character by some who heard of his previous history.”

Notwithstanding the gratification and high enjoyment he experienced in witnessing the fruit of his active labours—in seeing so many brought to the knowledge of the truth, his feelings and fortitude were put to a painful trial, by the efforts of some dissenters around him, who both publicly and privately endeavoured to unhinge the minds of his inquiring flock. This he formerly experienced in some degree, and anticipated further trials, and opposition, in proportion as he might be found faithful: not from such alone, but also from a quarter from which he ought

to have received encouragement, in strengthening his hands and encouraging his heart—the Presbytery in whose bounds he laboured. This opposition, however, instead of deterring him from doing what he conceived to be duty, for the spiritual edification of the charge committed to him—tended rather to fortify his mind from a full persuasion, that the revival was a work of the Spirit of God, notwithstanding the cavils, declamations, and profane taunts of moderate churchmen, or dissenters. And while he lamented much, that of late the divine influences attending the preaching of the Gospel were in a great measure suspended,

“He glean’d a berry here and there,
But mourn’d the vintage past.”

It was also a cause of much regret, that men professing to be spiritual guides of others should, without previous correct information, expose their apathy, or aversion to evangelical preaching and its effects, when they could not be altogether strangers to a similar work within their own bounds at Moulin, about fifteen years previously; and ought to have hailed the tidings from the hill country, as an omen of returning mercy and favour to the Church of Scotland. The following extract may be quoted as a fact indicating the *spirit* of opposition then manifested against zealous evangelical preaching; but which it appears was prudently and providentially suppressed.

“Ardeonaig, 10th April, 1819.

———“I assisted at the Sacrament at Muthil on the 14th of March. It was an agreeable time. It is a treat to me to go down there, and particularly

as I am situated here. I have found Mr. Russell always the same firm and kind friend. I indeed consider it a particular kindness of the Lord, that I am so near him; and I am happy now, that he has not been called to Glasgow. It would be a serious loss to the district of country where he is, that he should be called away from it. Next week on my return from Muthil, I had an order from the Presbytery of Dunkeld, to attend a meeting called for the purpose of inquiring into certain reports unfavourable to the interests of religion, particularly in the Highlands of Perthshire, and connected with the Presbytery of Dunkeld. All the Highland ministers and missionaries on the Society, and the royal bounty, were called to appear; and we were all called upon to give an account of our respective charges. The unfavourable reports were: That many of the people in some places, and under the preaching of some individuals, were much agitated and convulsed,—things very much to the discredit of religion; that Mr. McDonald had preached in parishes without the request or consent of the ministers, and forced himself; that he exercised his ministry in a vagrant manner; that at last Sacrament here I had so many strangers assistants that the parish ministers were overlooked, and not permitted to open their mouths; that in compliment to one individual, the most of the service was in the English language, to the loss of the edification of the bulk of the congregation; that tokens had been given to several strangers, without lines of character, and to people who do not choose to communicate in their own parish churches. All these charges were pointedly and decidedly stated, and the

burden of answering them lay on me, which I did the best way I could, and fully convinced the Presbytery they were all groundless. An overture, however, was made to the Presbytery grounded on the decision of last Assembly, to report Mr. M'Donald, as exercising his ministerial functions in a vagrant manner, and to be transmitted to next Assembly, This overture, however, was unanimously rejected. Thus the zeal of the Presbytery of Dunkeld has been roused to act in favour of the interests of religion now. May it be directed to a right end, and exercised in a proper manner ! We must therefore be on our guard against any enthusiasm or fanaticism appearing among us, and were cautioned so by the Presbytery. I wrote Mr. M'Donald last week giving him an account of the meeting, and asking him, if he goes to Edinburgh in May, to preach a Sabbath for me; which I hope he will find convenient to do. We stand much in need of being revived again, and of strengthening the things that remain and are ready to die. It is to be feared that the Lord's work is at a stand, as to new instances of persons brought under concern. I have not met with any new cases for some time, though I see occasionally those who profess to receive benefit by the Gospel; and it is a mercy that they generally adorn the doctrines of the Gospel."

*The only other letter which the author deems of public interest, as illustrative of the history and character of this work of Revival, is of considerable importance, from the circumstance of the *date*—being written nearly two years after the last communication to Mr. H—, and thus corroborative of

the statements formerly made. Though it records no new cases of excitement and serious inquiry; yet it affords testimony to the reality and permanence of the work—that it was no transient emotion excited at the time, by the fervid and pathetic eloquence of one speaker—or the faithful and affectionate addresses of another—or the mere vibrations of the chords of sympathetic feeling, which after a few hours or days die away and are soon forgotten. The work was real and permanent. Its origin was spiritual and divine; and the fruits produced, in the dispositions manifested and the habits formed, clearly pointed to the living but mysterious and sovereign agency by which it was accomplished. The following is a copy of the letter to Mr. H.

“ Ardeonaig, 17th January, 1820.

“ My dear Sir,—I received your kind favour of the 11th instant, and also yours of the 7th, and would have written immediately on receipt, but waited till the tracts you were so kind as to send us arrived. We feel ourselves under great obligations for your zealous and frequent concern for the good of the Highlands, and particularly of this neighbourhood. I beg you will also present our grateful acknowledgments to those generous and public-spirited ladies who feel so deeply interested in the spiritual good of the Highlands. I shall do all in my power to forward the object of the pious donors; and at present, there could not be a more acceptable and useful gift distributed among the people. The preaching of the Gospel, and some tracts formerly distributed, have excited a taste for religious reading

among the younger part of the people—particularly those who understand the English; for during the last six months, I have distributed upwards of three dozen English Bibles and Testaments, besides a considerable number in Gaelic. I find the demand is not decreasing, as almost all the young people, when able to read the Scriptures, wish to be in possession of a Bible:

It is a cause of much thankfulness, that a spirit of inquiry still exists among many; and though we have to lament that the eagerness of desire manifested two years ago is not so visible, yet most of those who professed to receive the Gospel are adorning its doctrines by a becoming life and conversation. And though there may be some who have lost those impressions under which they were, yet except a very few instances, we have heard of none who have returned to the open practices of sin, to which they might have been formerly addicted. Such of them as may not have continued so hopeful as they were at one time, have still remaining with them so much feeling of the influence of the truth, that they have not as yet returned to their former practices. This is visible, particularly in giving up the practice of meetings, so generally held at this season of the year. There are not a few, however—indeed there is a goodly number—who, I trust, shall continue to be a seed to serve Him in their day and generation. There is a striking tenderness of conscience they manifest in avoiding the follies to which they were formerly so much addicted; and a deep concern for not only knowing more of the Gospel; but also for feeling its power, and growing into a conformity to the image

of Christ. The attendance on divine ordinances also continues, notwithstanding the inconveniences of our local situation,—not having a church yet on this side, and having to cross to the other; yet our boats are always full: and were it not that your generosity had given me orders to provide an additional boat, to carry the people to church, I should be ashamed to mention, that according to your instructions there is a boat a-building at Perth for us, and expect it will be ready by the middle or end of next month, to carry about forty people. The carpenter has engaged to make it for about £18—one of this size being more convenient than a larger one, and it is easier sending it back again if necessary. The tenants themselves will be happy to send their own horses for it when it is ready.

“ I heard lately from Mr. M’Gillivray, to whom I shall forward the parcel you sent. I understand he is to be removed to some distance from us, which is cause of much regret: though at the same time, we rejoice the Lord has provided a faithful and zealous minister for Lochgoilhead, which is a more extensive sphere of usefulness; and which, I suppose, stands in need of his labours. I anticipate much pleasure from the perusal of Martyn’s Memoirs when it arrives, a short notice of which I have seen in the periodical publications. I feel deeply sensible of Mrs. H.’s and your continued kindness. May you be richly rewarded in the communication of all mercy to you and yours! the balance of the money for the tracts shall be appropriated as you direct to the Bible Society, which is doing well. With kindest regards to you and Mrs. H., I am, &c.

R. F.”

The writer of these pages would also bear his humble testimony to the truth of these facts stated, by his excellent correspondent and his brother, in the preceding pages. Notwithstanding the lapse of twenty-two years, he still cherishes a vivid and solemnizing recollection of his first visit to Breadalbane, on the interesting occasion alluded to, in September 1817. His anticipations were more than realized. It was on a calm autumnal evening that he viewed—with that interest which a stranger must feel at first, when he looks around and admires the varied scenery opening before him—the towering grandeur of the mountains bounding the horizon—the beautiful stillness of the lake—the diversified scenery of its banks, adorned with woods—the fields white for the harvest, and all reflected from the smooth surface beneath; circumstances, which, of themselves, were calculated to excite the most pleasing emotions of sublimity and beauty, and might lead a contemplative mind to admire the wisdom and the beneficence of creative power, and to exclaim with an inspired writer, “How great is His goodness, and how great is His beauty!” These emotions, however pleasing, were interrupted and succeeded by others no less interesting and permanent,—when, as he approached within a few hundred yards of the tented field, he listened at intervals through the opening woods, to the earnest and truly pathetic appeals made to the understanding, the conscience, and the feelings, by the honoured man of God already alluded to; and when he came in full view of the assembled multitude collected on the occasion, and witnessed the arrested look, or heard the heaving sigh

of inquiring and visibly impressed hearers, it reminded him that there was a moral spiritual field also "ripe for the harvest." These emotions continued each succeeding day of the feast : when he viewed the crowds collecting together by land and water, gathering around the tent, to hear "the joyful sound" of the Gospel ; and heard the united voices of thousands raised in notes of praise, or saw them listening with rivetted attention and visible emotion to the solemn truths delivered on the occasion, it was a scene calculated to arrest the eye, and excite the joy of an angel. And could the spiritual world be unveiled, no doubt the scenes then witnessed, at the tented fields of Ardeonaig and Lawers, were such as proved the subjects of joyous acclamation to those multitudes of pure beings who, on the first annunciation of glad tidings of great joy on earth, sung—"Glory to God in the highest, on earth peace, and good-will toward men."

Instead, however, of attempting further to describe his own feelings, or those of others, he would use the liberty of adopting the following touching and graphic description of a Scottish sacrament, by the late Dr. Waugh of London, abridged from the memoir of this excellent man, and which he is convinced will be deemed a true and faithful representation, *mutatis mutandis*, of the scene witnessed on this interesting occasion by such as were present.—"O the solemnity of those tent-preachings ! 'But father,' some of us would say, 'you would still make an effort to go to Stitchell brae !' 'To Stitchell brae ?' (his eyes kindling and his soul lighted up with hallowed enthusiasm,) 'to Stitchell brae ? ay

would I ! I should rejoice again to preach from that tent at its base, and to see the hundreds of God's redeemed people sitting on the face of the hill, above and around me, drinking in with joy the glad tidings of salvation. O that I could again sit among them, and hear good old Mr. Coventry give as much sound divinity in one sermon as is now found in ten volumes ! It was a scene on which God's eye might love to look. Such sermons ! such prayers !—none such to be heard now-a-days ! What are your cathedrals, and your choirs, and your organs ? God laid the foundation of *our* temple on the pillars of the earth ; our floor was nature's verdant carpet ; our canopy was the vaulted sky, the heaven in which the Creator dwells ; in the distance the Cheviot hills ; around us, nature in all the luxuriance of loveliness : there fields ripening into harvest ; here lowing herds, in all the fulness of supply for man : on the banks of that little rivulet at our feet, lambs, the emblems of innocence, sporting in the shades, and offering to Heaven the only acknowledgment they could, in the expression of their happiness and joy ; the birds around warbling praises to Him who daily provides for all their wants ; the flowers and green fields offering all their perfume ; and lovelier still, and infinitely dearer to Him, multitudes of redeemed souls and hearts, purified by faith, singing His praises in grave sweet melody, perhaps in the tune of Martyrs. Martyrs so sung on Stitches brae might almost arrest an angel on an errand of mercy, and would afford him more pleasure than a' the chanting and a' the music and a' the organs in a' the cathedrals o' Europe.'''*

* See a most interesting account of a sacrament held, during

In the Narrative of a Revival of Religion, by President Edwards, it has been regretted that he did not publish some more examples of the *experience* of those who were the subjects of conversion, of a more general and diversified character—especially a few of those who had arrived at the years of discretion—having only recorded two cases, one of them only a child about four years of age. In the following pages will be found some examples in confirmation of the facts stated in the preceding pages. Some of these are still living witnesses of the power and influence of the truth; but the most of them have since died, and have given (as the author is informed by some who were personally acquainted with them,) decided evidence of the power and permanent influence of religion on their character and conduct; and have departed this life in the full assurance of the faith and the hope of the Gospel. These narratives were written in 1818, nearly two years after the commencement of the revival, at the desire of a respected and pious individual, by an excellent and pious man, who felt much interested in the work from its commencement, and who wrote them down at the request of the subject of this memoir, *in the very words in which they were told*, and who, from personal acquaintance and previous knowledge of some of the circumstances stated, could not be imposed

the persecuting times of Charles II, as recorded in Aikman's History of Scotland, in a letter by the Rev. Mr. Blackadder, vol. iv, pp. 573—578, and which, if reprinted as a tract, or transferred to the Scottish Christian Herald, would be perused with deep emotion by many thousands who have no access to the above work.

See also Hislop's beautiful poem on a "Sacramental Sabbath." Church of England Mag. for Nov. 1837.

upon, or have any inducement to impose upon the credulity of others. Indeed his high character and standing, as a man of intelligence, as well as of devoted piety, carries a weight of moral evidence which, with the internal marks of their truth, place them beyond suspicion. Besides, the author finds them corroborated in a small MSS. book, in which his brother recorded, for his own use alone, notes of conversations of experience he heard from several individuals.

These narratives speak for themselves. And from the simple, artless, and candid, as well as clear and distinct manner in which they are written, they are truly interesting, affording such demonstrative and practical evidence of the reality of the work as cannot fail in carrying conviction to every unprejudiced mind: yielding also a practical proof of the influence and effects of the faithful exhibition of evangelical doctrine, in revealing the secrets of the heart; and furnishing a beautiful and practical illustration and comment—to the honoured servants who were instrumental in the work—of 2 Cor. iii, 2, of whom they might say as Paul of the Corinthians, “Ye are our epistle written on our hearts, known and read of all men—manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.”

Whatever opinion may be formed of the exercises of their minds by the formal Pharisee, or the modern rationalist, they will be read with peculiar interest, by such as have had their thoughts and affections deeply engaged with the important question, “What must we do to be saved?”—who have felt

the influence and the force of truth on the heart and the conscience, convincing them of sin, of righteousness, and of judgment. And though there may be diversities of "operations, by the same divine Spirit, there will be a similarity as to the great outlines in religious feeling and attainment—especially those who have come to years of discretion—as to their views of inherent guilt, desires after pardon, attendance on the ordinances of religion, and the joys and hopes arising from a view of pardoning mercy through the glorious atonement of Christ. In the experience of others, such will find, that their cases are not singular—that they are wrought by the self-same Spirit, and that as face answereth to face in water, so the heart of man to man." In these narratives we find no exhibition of enthusiastic or fanatical feelings—nothing but what may be accounted for on scriptural grounds: they afford a practical argument for the truth of Scripture, derived from experience—a key, as it were, to unlock those treasures of comfort and true consolation which the holy Scriptures contain.

As some of the individuals after-mentioned may be still living, the author thought it advisable to suppress their names from the public, from motives of prudence and delicacy, and has accordingly used initials, in alphabetical order, in designating their respective cases.

NARRATIVE

OF

EXPERIENCES, &c.

THE following narrative of the rise and progress of the spiritual concern and experience of the persons after-mentioned is taken down in their own words as nearly as possible. The first is :

1. A. B., aged about forty-five. She ever sustained a sober and blameless character. The other night she, in a truly affecting manner, thus related her experience.

“Upon my going to the sacrament at Ardeonaig last year, (Sept. 1816,) I was extremely anxious to hear Mr. M'Donald; but woe's me, with what mind [motives] did I go there ! I often had some serious concern about my soul, and many times felt a glow of affection under the hearing of the gospel offers of salvation. Feeling flashes of joy, and at times able to weep for my condition, I began to entertain no unfavourable opinion of my state. The day of the sacrament I began, even on the way thither, to doubt of the safety of my state. It was not long after Mr. M'Donald began his sermon, when I was fully convinced that all was naught with me before. In

describing the character of the Spouse, when the Lord first demanded her assent, I thought I saw my own picture plainly and legibly drawn before my eyes. O how did that sentence pierce my heart, 'The Lord is a consuming fire!' I wonder He did not take vengeance of me that instant, as I richly deserved it. On Monday I was quite cast down, having received no comfort. After sermon I came over to this side of the loch, and staid with one of our neighbour's wives at Lawers. I could not say how I was or felt: but I remember we were not long in the house where we lodged, when I was obliged to come, and sitting at the end of the house began to bewail my lost condition, which I considered to be singular. I was not long there, when the other woman came out after me, and said to me, that it was a mercy that ever Mr. M'Donald came to these places. I could not answer her; but I mind what struck me was, 'That indeed may be a mercy to others; but *I* cannot see it a mercy.' I came home on Tuesday, all the way poring over my miserable state."

The next Sabbath, the woman who was with me at Lawers on Monday night, came to see me. I believe she apprehended I was somewhat uneasy in my mind, although I did not tell her or any one else; for I determined not to reveal my mind to any, until I might be sure whether my present feelings would not wear away. I spoke very little to her, and convoyed her past your town, and on my return wept my full. Sometimes when I would see A. C. and R. M. conversing together, I would fain go where they were, but then I would say to myself,

‘they will not care for me ; and besides what would it avail me to speak to any—my business is not with man but with God.’ I continued in this condition for three weeks. The only passage of Scripture that conveyed any ray of hope, during these three weeks, was, ‘God is no respecter of persons.’ Acts, x, 34.

“The day Mr. Findlater came to Balnahanait, I was much lighter in my mind than usual, and even felt some joy arise in my heart ; but yet could not tell whence it proceeded. As I was musing on what I felt, I thought I heard some one cry behind me, ‘Stop not in the plain,’ Gen. xix, 17, which put me in great fright ; and immediately I concluded that my joy was false. All the fore-mentioned three weeks I took no notice of what passed in the house. Often when people came to the shop, I gave them a wrong article, and allowed every thing in the house to go out of order. On the said day, however, I felt myself easier. I was putting articles in some order, and was a long time searching for a tea spoon I lost ; but could not find it. After I had given over seeking it, I saw it in a cup just before my eyes. Upon seeing it, it struck my mind that it was just so with me in my seeking of faith ; for no doubt it was nearer me than I sought for it.

“We had a report this day, that Mr. Findlater was to preach at the Minister’s. This news raised my expectations a little : But how was I cast down, when I was informed he was not to preach. I sat down and concluded that there was no mercy for me. After I had lamented my case a while, I began to read in the Acts near the end. I read through, but got nothing ; then the whole of the Epistle to the

Romans, but found no relief, and without ever stopping, read the 1st Epistle to the Corinthians, to the 3rd verse of the xii chap., and on reading it, in a moment I was freed from the anguish I felt. Then I had peace and joy. Still, however, I was to keep to my former resolution, that I would not tell what I felt to any until I had still further proof of the soundness of my experiences ; for as yet, I seemed rather to keep away the comfort I enjoyed, lest it might be a delusion. The second day after this, when I awoke in the morning, these words were in my mouth, ‘ For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,’ Rom. viii, 2. O how my heart leaped for joy on a right meditation on this passage ! Now my resolution of concealing my mind gave way. I could no longer contain the joy I felt, without making it known to some one, whom I could trust to have experienced something of a like nature ; and, therefore, that same day I saw M. M. and told her all ; only I charged her not to let any one else know of it ; but though I thus charged her, yet my own heart was too full to refrain from speaking something to A. C. which betrayed my inward joy.

“ The fifth day, I think, after my first relief, I was led to an exceedingly clear view of my interest in Christ. At this joyful sight, I was so much enabled to exercise faith in Him, that if I had ten thousand souls, I would, without doubt or scruple, commit them all to Him. This time indeed was sweet to my soul ; but, alas ! I very much misimproved it : For I am both ashamed and grieved when I reflect on my own conduct at that time. O

how ignorant was I then ! When I had an opportunity of conversing with any of the young professors of the Gospel, I always asked them whether they saw the sight, as I called it ; and if they could not tell distinctly of their seeing a clear view, such as I saw myself, I doubted the reality of their profession [conversion]. Then my mountain stood strong, and I apprehended I should never be moved. O what foolish notions I took in my head ! I shunned, as the plague, every one whom I considered unregenerate. I often went off the road if I saw any such coming my way : But alas ! I had ten times worse enemies, whom I could not fly from, though at that time they were, to my apprehension, all killed. Then all sinful thoughts were banished. Nothing occupied my mind but thoughts about redemption, eternity, grace and glory. But since that time, with what strength have those former inhabitants re-entered to take full possession of my heart. How often have I been in such a dark and doubtful condition, that all my former experiences were questioned—yea, even concluding, that they were all but strong delusion, and wished a thousand times that I never made such a profession. Notwithstanding all this, I cannot deny, but I have as often been relieved either from a passage of Scripture, or at a throne of grace. But O what returns do I make for such distinguished favours ! I am daily loaded with His mercy, and that mercy grossly abused : for no sooner do I feel a darkness over-cloud my mind than I fret, instead of being reconciled. It is indeed strange to think what changes occur in my frame—perhaps in one minute's time. Not many days since, I was in

a very uneasy state of mind from a sense of inward corruption and depravity. I did not know what to do ; and yet my heart was as hard as a stone. The following words, ‘Behold the Lamb of God which taketh away the sin of the world,’ came with light and life, so that I immediately felt as if I had got another heart.” The person who took down the above adds—

“I might have added much more of this woman’s experience, as every time I see her she has something new and interesting to communicate ; but I hope, rev. sir, what has been said may suffice in the meantime.” The next case is—

2. C. D. about the age of twenty, was first brought to a sense of her state by nature, at Lawers (October 13th, 1816). The text was Acts, iv, 13, the second day on that subject. She gives the following account of her experience at that time and since.

“I was at the sacrament at Ardeonaig, [September, 1816,] but was nothing but a mere spectator. Nothing I heard made the smallest impression : all I can say is, that I thought oftener of eternity. I remember that the day I was brought to see myself a sinner, on our way to Lawers, one of us said very lightly, ‘What if one or all of us be so deeply impressed before we come back, that we will require assistance to go home, as such and such a one did?’ At which we began to make some remarks by way of ridicule. However, I think I listened with more attention to the sermon than I usually did ; but did not feel any word reach my conscience till the minister mentioned that verse in Zech. xii, 10—‘They shall look upon me whom they have pierced,’ &c., and these words

were scarcely uttered, when I thought that I saw my sins piercing Christ. I do not mind [remember] a word he said the day after that; for the said passage wholly occupied my mind. I came home very distressed in mind, not caring who spoke to me, or what they said. The two following days, Monday and Tuesday, I was deprived of rest night and day. Eternity was brought very near to my view: and these words ‘They shall look on me whom they have pierced’ were ever sounding in my ears, and piercing my heart. Wednesday I could not think that there was any mercy to be shown to me—all was on the point of being for ever lost. At night one of the lasses in the shieling (for we were then in the hill) began to read in Isaiah, chapter lxii. I gave no heed to what she read, but poring on my own wretchedness, till she read the 6th verse, and on her reading the 7th I exclaimed aloud ‘Now I am in Christ.’ I had then such a discovery of these very wounds, which I formerly saw as being made by my sins, now becoming the cleansing fountain of my sins, that I could do nothing but wonder at such a mystery. I had peace and joy, which continued unclouded for some time: but the first time that my mind became dark, and looking over the passage from which I obtained relief, I was afraid that the words were not applicable to my then condition. This created a good deal of uneasiness in my mind, lest my taking comfort from it might not be safe: But yet when I reflect on the clear view I then had of an interest in Christ, it cheers me; and, indeed, so clear was that view to me, that I could not refrain from being overjoyed; for there was no room left for unbelief. It

grieves me very much that my heart is so stout. I think that I would be content to go mourning all my days, provided I could love the Lord and be enabled to obey him. I find so much propensity to sin in my heart, that I sometimes am afraid to pray; for though there is always something within, that tells that I ought not to harbour sinful thoughts, yet they sometimes enter, and are allowed quarters. A few nights ago I had a great swarm of them, which had complete possession of my mind most part of the night. They were not very troublesome to me until I took my Bible; but as soon as I took it in my hand, it struck me of what avail was it to me to read, or how could I presume to beg the assistance of the Holy Ghost, seeing I was so carnal in heart all the night till I took the Bible. This reflection brought on many more, so that I was in as great a strait as ever I was since I found the first relief. That night and the next day I could not see or feel any thing that conveyed any comfort. At night when I went to the meeting, and on opening my Bible the very first words on which I cast my eye relieved me. The place was Ps. ciii, 13 and 14 verses, 'Like as a father pitieth his children,' &c. On reading these verses I cannot say I had as clear a view as I had at my first relief, but it was very nearly as clear; and on hearing the 85th Ps. read, and part of it sung, I was obliged to hide my face, for I could not conceal my joy. I am thus relieved at this time, and many times before in a like manner: but what I am now thinking is, if I abuse His goodness as I did before, His Spirit will not always strive with me. What I hear of others, who attain to such and such degrees of knowledge, and are apparently growing in grace,

casts me very low, seeing I cannot trace any progress I make in the Christian life, but seem withering and declining.”

3. E. F. about the same age with the above. They were both at service in the same township, and were very intimate. C. D. says they often talked together about conviction, after the sacrament last year, of which both of them were equally ignorant. E. herself says, “I always thought that I might be good any time I liked: and although I knew it was necessary I should be converted, yet, as I thought conversion within the compass of my own power, and not willing to relinquish all my pleasures at so early a period of my life, I indulged the temptation of delaying till a more proper time, in my own opinion. From the first time I went to Lawers, I began to wish that I would be like those who had been awakened: but still pleasure was sweet to my carnal mind.

“That day upon which Mr. Findlater preached upon Zaccheus, Luke, xix, 1—I had the first impression. I was not much concerned until he came near the conclusion, and said, ‘Behold to-day Christ passing through Jericho,—before to-morrow He may be riding in triumph to Jerusalem,’ which, when he had thus spoken, I was pierced to the heart, as it was so directly spoken to my case. Then I saw that there was not one moment for delay, as I formerly thought: but on the contrary, I thought and believed that justice was ready to seize upon me that instant. O how I then prized every day I was spared in the land of hope! Every morning for two weeks, I wondered that I opened my eyes in this

life. Sometimes, before I was brought to a concern for my soul, I would feel sorry when I read the history of Christ's suffering—and even wept very much when I read of the cruelties with which he was treated. As soon as I was brought to see my own state, and reflecting on these feelings, it would strike me very forcibly—‘Daughters of Jerusalem, weep not for me, but weep for yourselves.’ About a fortnight after the day on which I was brought to a concern for my state I was quite distressed, and one night in particular, I scarcely got one wink of sleep; but wondering at the patience of God in not executing His wrath upon me. Next morning I took my Bible, and opening the xxxi chap. of Jeremiah I read it; and before I had read but the first twelve verses, I felt my heart begin to rejoice; and reading forward to these words ‘I have surely heard Ephraim bemoaning himself thus,’ &c., but especially the words ‘I was ashamed, yea, even confounded, because I did bear the reproach of my youth,’ it melted my heart, and then the following verse, namely, ‘Is Ephraim my dear son, is he a pleasant child, for since I speak against him, I do earnestly remember him still? therefore my bowels are troubled for him, I will surely have mercy on him, saith the Lord’—entirely ravished my heart,—I could not but rejoice. But though I had thus obtained relief from my former fears, yet I dared not to number myself among the Lord's children; I felt I could not be happy if I were not with them and of them.

“About the beginning of last summer, eternity was very near in my view. I then saw the uncertainty of life in a much clearer light than I do at this

time. Then I could not easily speak of my own experiences; but I heartily loved to be in company with any that would always praise the Lord. I have many times wished that I had never told my experience to any, fearing I might become a reproach to the cause. I was one night at the meeting some weeks ago, and the following words, 'Ye are clean, but ye are not all clean,' were, all the time I was there, sounding in my ears, and vexing my heart. Many times I find much comfort at a throne of grace; at other times, I cannot find even words. O if you had known what happened to me the last Sabbath but one that Mr. Findlater was on this side [Lawers] the first day he preached on Ps. lxxx, [Nov. 16th, 1817] when I rose in the morning, I know not how, but I neglected secret prayer. After I went away to Lawers and recollected my negligence, how was I grieved! At the church again, I could almost think that the minister had been informed about me, and thought he pointed out almost every word he spoke about prayer, at me. I did not know again how I could have the boldness to pray, after having thus forgot my duty."

4. G. H. aged about thirty-two, a singularly modest character, became concerned about his spiritual state about the time Mr. M'Gillivray preached here in October 1816. It was while Mr. K. preached in this place that he was brought to a distressing sight of himself. He says these words, 2 Cor. iv, 3, "But if our Gospel be hid, it is hid to them that are lost," pierced him most grievously: that one day Mr. K. preached from the following words, Is. liii, 5: "For he was wounded for our transgressions," &c., he clearly saw

that his very sins were wounding the Saviour; that that same night (if I remember well) he was even on the brink of despair, not thinking that mercy should ever be tendered to such an ungrateful wretch as he was; for that he justly numbered himself among those who spat in the face of Jesus—such being his behaviour towards Him in rejecting Christ and His righteousness, and vaunting himself of his own. After some time reflecting on the murderers of Christ, and considering himself as one of them, it struck his mind, that these very rebels found mercy, and that yet it was possible, that the same meritorious and efficacious blood which procured the pardon, and washed the stained consciences of these men, might be sufficient for his, although equally stained with theirs. These thoughts soothed his mind in some degree, and brought a ray of glimmering hope into his soul. The next night Mr. K. preached from Rev. iii, 20, at which time he experienced sensible relief. He says that for a considerable time thereafter he enjoyed peace and joy; but that some darkness began to cover his evidences, which not a little troubled him, it being then quite strange to him.

About the beginning of last summer, he was perplexed about that which perhaps occupies too much of the thoughts of many of the young professors in this place, namely, church fellowship and discipline. He says that notwithstanding he observed many things in this church which he thought were not altogether agreeable to the sacred oracles, yet he thought the doctrine taught by some of its ministers had more life than that preached by any other de-

nomination he has yet heard: that Mr. K. and he had some arguing lately about what Mr. K. asked him, whether did he think, that any of the ministers of the Church of Scotland were better preachers than those of the Independents he heard. He answered that he really thought they were; "and my reason for saying so," said he, "is, that I cannot think that any Christian is so free from sin and sinning, if he knows the plagues of his own heart, as to be always so very assured of his acceptance as the Independents maintain: at any rate, I cannot think, that there are but few who have not cause enough, at times, to mourn over their many failings. This the Baptists and Independents disallow; and this was the ground of difference betwixt Mr. K. and me, and it keeps me in a continual suspense about whom to join."

5. J. K. aged twenty-six, a blameless character, was first brought to think with concern about her state, in April 1816. Her own relation of it is as follows. "I went on a Sabbath to I——; not for any regard I had for the Sabbath, or anything that concerned my soul; but to see and be seen, as I ever did before that day. On my way home, I went to a relation's house, where I spent the evening in the most sinful manner. After coming home, I took a Testament in my hand, with what intent I know not. The place that opened to me was 1 Pet. iv. I read as careless as usual till I came to verse 17, and the latter clause of that verse, 'what shall the end be of them that obey not the Gospel of God,' was to me an arrow which reached my heart. Conscience instantly bore witness, that I was one that disobeyed the Gospel of Christ; and my late behaviour that

same evening contributed, not a little, to make this undeniable. The thought was indeed unpleasant, but it was so firmly fixed in my heart, that it baffled all my endeavours to remove it: and, indeed I tried more than one experiment, for the purpose of silencing conscience. On Monday, I was all day uneasy, and my sister asked me whether I was unwell, seeing I looked pale, as she said. This I denied. That night I went to a late-wake, hoping company would be a means of giving my disquieted mind rest; but no—rather the contrary. On Wednesday following I was seized with a violent colic, which was thought by me and every one else who saw me, would soon terminate in my death. At this awful period, it is not in my power to describe the view I then had of the state of one who was ever disobeying the Gospel of Christ, without one ray of hope, and believing I was to be in a few hours—perhaps a few minutes—presented before the Judge, to receive my eternal sentence, I was convinced of my own guilt, had not one word to offer in my own behalf; but was fully agreed to the justice of the sentence of my eternal condemnation.

“The Lord was pleased however to grant a respite: and by degrees my bodily health returned: but still my mind remained very dark; and I groped as the blind, till the month of July, when one day reading Tit. iii, 3—6, hope began to dawn. These verses were the beginning of consolation to my soul: but though I was encouraged to believe, I had not at once that peace and joy in believing which I afterwards experienced. Another verse in Philip. iii, 9, ‘And be found in him not having my own righteous-

ness which is of the law,' &c., very much contributed to my relief. Thus I was more and more enabled to trust my all to Christ—so that had I a thousand souls, I would without doubt or scruple commit them all to his keeping for time and eternity.

“At Killin Sacrament I enjoyed the sweetest season I ever experienced. Most of the time that Mr. M'Gillivray was preaching on Sabbath I wept for joy, and that night I slept but little, through the fullness of joy I felt. This peace and joy continued undisturbed for nine days thereafter: Then some clouds darkened my mind, and I had not so much comfort any more till the Sacrament at Ardeonaig. Such were the sweetness and preciousness of these seasons to my soul, that it delights me to talk of them since: And I have not unfrequently had occasion to say, ‘O that it were as in months past!’”

6. L. M. aged twenty-five, says he was beginning to grow weary of his manner of life, and yet could not give over his sinful habits. He was become remarkable, even to a proverb, for revelling and drinking, &c. He was for two years or upwards in this neighbourhood, learning the wright trade, during which time he behaved very respectably; but no sooner had he left this place, than he fell in with vicious companions, who led him entirely astray, in so much that, as he afterwards confessed himself, he became altogether regardless of his reputation. He had such a thirst for music and dancing, that he took a poor vagrant boy of a fiddler as an apprentice, for the sake of learning to play on the fiddle, without a single object in view but that,—the other having not a farthing to give as apprentice fee. This companion,

so very agreeable to L.'s mind, confirmed him more in his dangerous courses; although, as formerly stated, he began to lose his relish for them. He gave me the following relation of his first concern for his soul, and of the subsequent exercises of his mind.

“I was not so easy in my mind after Killin Sacrament as formerly,—I knew my state was not right. At Ardeonaig, on the fast-day, I envied the state of A. C. on seeing her concern. That evening I was a little impressed under the sermon on this side (Lawers); I was quite uneasy all the following week, and the next Sabbath at Lawers. I ardently desired to be truly convinced of sin; but yet I could not have thought that any one living could have made known to me so many of my ways as was named in that discourse. I really could believe that the minister (Mr. Findlater) had been informed of my heart and conversation, and that he directed every sentence to me; till at last I saw, as it were, all my sins hung in a string before me. Indeed it was just so; for I could view them all at once; I went home deeply impressed. Those who were with me would not permit me to go to speak with those who had been at Lawers, from your part of the glen. And I believe there was not another thing they could do me that was possible to grieve me more; for I felt a vehement desire to see and converse with some of those who were lately affected. I went home, as I said before, without seeing them. I could not easily hearken to advices offered by some of my friends. During the following days I was sorely distressed in my mind; but not so much concerned for the torments of hell, which I believed to be my just portion, as for the painful reflection of being excluded from

the company of Christ and His people. I often thought thus: Let me but suppose that I am on the outside of the wall of the new Jerusalem, and no other torment but seeing the blessed host within—how could I bear it?

“On the ——following the day I was affected, I found relief from——: As soon as I found relief, I wished for death, that I might be put in full possession of glory. I went without loss of time to see A. C. and R. M. and R. M'K., to communicate to them the joy I experienced. Some of these seemed to keep at some distance, and I apprehended that they did not believe my relief to be of the right kind. I was too quick in my feelings at that time to let any thing slip without taking notice of it; and for that reason, although I did not seem to be much discouraged in their presence, for any thing said or done by them; yet no sooner did I part with them, than I began to ruminate over what passed while with them, till at length doubts began to enter, and as these continually increased, I was more and more led to believe, that I was but deceived in what I experienced. I presumed that these persons were better informed, and had right knowledge of the nature and effects of regeneration; that they certainly knew the proper time that one ought to be under conviction before he found relief; and that it was because I did not continue that time, they knew all was wrong. I was nearly as doubtful as ever. However I soon got another clear view, and that relieved me.”

7. N. O. aged about forty-eight, a blameless character, says, “I wondered to hear people speak of the *new birth*; and when they began to say, that

those who were affected at the sermons were to be envied, I said to myself, Let others envy them as they please, but for my part, I would not exchange condition with any of them. But though I thus thought, yet I never said anything for or against what was going on, except one night going to hear Mr. K. That night there was a comrade with me, who expressed her desire of being awakened to a sense of her state; saying, she would give the whole world if she had it, for being brought to a true sense of her sin; to which I replied, I wondered much what good did she expect from that; for, said I, I am much better pleased as I am. Thus I continued quite insensible of my state, and not caring any thing about it, until the day that Mr. Findlater had that text, Luke, xix, 41, 42—‘And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known,’ &c. Before he was done of the first prayer, that day, I felt as I never felt before, but I could not tell how. No sooner did he read the text than I was struck with its applicability to my own case, and believed that it was purposely taken for myself, if it was possible that the minister had known my mind. He did not proceed long, when I took every sentence he uttered as directed to me, and to no one else; till at last I heard not a word of what he said, my mind being so much impressed with the latter clause, ‘but now they are hid from thine eyes.’ I came home, these words constantly sounding in mine ears: and indeed I was scarcely able to make out the journey: for I became perfectly weak in my body, as well as my mind. I had no will to reveal my mind to any; but on the contrary, endeavoured

to conceal it from all, not believing that any other felt as I did. When I had gone to my bed that night, although quite fatigued, I could get no sleep. I was not above an hour in it, when I got up and lighting a candle, I began to search for the text, but could not find it. Next morning ——— came into my house, and I being sitting at the fire side doing nothing, she said, ‘Why, what is the matter with you to-day, that you’re not at your wheel?’ I said I was tired. ‘I suspect,’ said she, ‘there is something more than that ailing you. Has the sermon affected you?’ I made no reply; but began to weep. After having composed myself, I inquired for the text, and she showed it to me.

“I began now to reflect with regret on my mispent life, and to look on myself as the most vile creature upon earth; and was filled with very great uneasiness, on minding on the contempt with which I treated (in my heart at least) those concerned about their spiritual state. But I could not believe that what I felt was like their experience, and I continued a month but two days in this condition. Although I cannot say that I was equally affected, there was one thing I have to remark which I believe one was never troubled with but myself, and that is, I had sometimes a great aversion to read the Bible. I remember that a few days after I began to think with any concern of its contents, I took it in my hand, and after opening it, I threw it from me, without reading a syllable. I was afraid of it. I could not read it; and if at any time I did read a portion of it, it was quite against my will and inclination.

“The time I remained in this state of mind was

about a month. Friday morning, a while after rising, I opened the Testament, and began to read the first place that opened, it being frequently my custom so to do, the place was 1 Tim. i. I found no comfort till I came to the 13th verse: Then I began to feel some, and on reading the 14th, I was at full liberty, and the 15th verse confirmed my relief. Then my Bible had a different value in my estimation—Then I found a relish for reading, and I had such a joy and peace of mind, that I became impatient to reveal it to others. You may mind yourself, how I went to meet you that day when you were going to——— and told how I found relief.

“I continued to enjoy uninterrupted peace, and unclouded light, until that day Mr. M'Donald was at Ardeonaig, in May last (1817). I went over that day in high hopes. I was waiting, on the pier at Lawers, for a long time in expectation of getting over in every next boat, till at last they ceased to ferry. On my turning my back on the loch, in a moment's time all was dark within, and O the anguish of heart I felt! it is indeed more than I am able to describe. I always thought, that I would ever enjoy peace and joy, and that nothing would again deprive me of the comfort I ever had since I first obtained relief. As these were my ideas, and that now I had lost all, I concluded that nothing was genuine of my former experiences; otherwise they would undoubtedly continue, as I apprehended they should. I saw Providence against me, in not getting over to hear Mr. M'Donald, and this confirmed me more in my apprehension of my former enjoyments being groundless: But yet when I reflected on my former

views of Christ, I could not but wish to have them renewed, though indeed I almost despaired of them. I remained in this state of darkness for a considerable time. The first relief I had from these fears which had thus brought me into depths, was a verse in one of the Psalms. It came into my mind one night while asleep; at which I immediately awoke. This was some hope, but no real satisfaction. It was at the throne of grace I found my heart's desire, and my first consolation was nothing to the abounding joy I then experienced."

8. P. Q. aged about twenty-two, was some years ago, as she herself declares, wishing she might be converted, and was for some time, during which she laboured under a bad state of health, greatly perplexed with slavish fears. "I have been many times," says she, "so much afraid of Satan, that I often said to myself, I would do any thing he would desire me if he would but let me alone: for he had gotten such a complete victory over my senses, that I really believed he would some time or other seize me personally. At times I went to prayer; but being afraid that this would provoke the enemy's rage against me, I frequently forbore. Thus I was his captive taken at his will. I knew all the while that my state was a miserable one, nor had I but faint hopes that it should ever be otherwise, believing, as I then apprehended, that I had but a little respite, and would be then taken down to be eternally tormented by my then present master. I however endeavoured with all my might, to impress my mind, and for that purpose afterwards read Alleine's Alarm, and strove to get my heart impressed thereby, so that I was fully deter-

mined, though I would never attain to a solid foundation, never to build upon a sandy one. I had an utter aversion to all formality of worship, and at the same time I had not unfrequently recourse to prayer, in order to silence my conscience. I often wished to get an opportunity of telling my mind to some godly minister. I wished to know whether to be made willing in a day of power implied to have a desire of being regenerated. I remember that notwithstanding I believed my own state to be a dangerous one, yet I considered many others of my acquaintances worse people than I. I envied greatly those who were under a gospel ministry; and yet I was of such a sluggish and indolent disposition, that I often neglected many opportunities I could easily attend. This often caused galling reflections, especially when I heard afterwards that the discourse in any degree suited my case. I mind to this day, the anguish I felt after I heard the text and heads of doctrine Mr. Findlater had at Kinloch sacrament, 'How shall we escape,' &c., Heb. xi, 2. That night I wept with all heart for being absent there. My desire became daily stronger during the summer 1816, and I had great love to all whom I considered as the people of God. Going to Killin sacrament, you mentioned how the false foundations were handled; that one which pointed at those who professed to believe that their whole hopes of salvation were from Christ, yet who was to them as a root out of a dry ground, made some serious impression on my mind, it having so directly found me out. At Killin I very attentively listened to Mr. M'Gillivray, and was much pleased with both his discourses; but

still I regretted that the necessary conviction of sin, which I very much longed for, was yet unexperienced.

“ I was very much delighted, when I heard that Mr. M'Donald was to be at Ardeonaig sacrament, and prayed that I might be brought to a real sense of my state. I remember that one night going to the hill, after we heard of Mr. M'Donald's being expected, that one of the Baptists and I began to talk about prayer. She obstinately maintained that none should pray that had no assurance of faith. O the condition in which I was that night ! When I was to go to bed, I went out and wept till I completely wearied myself. I was all anxiety for Thursday—the fast-day. I had a hope of being convinced by some sermon or another about the time of the sacrament, and concluded, if these seasons elapsed without my experiencing any change, I might for ever despair of it. Wednesday night I scarcely shut my eyes all night. I went away for Ardeonaig as light as a bird. I heard Mr. Russel with great pleasure, and felt some little impression on his describing the ‘ plagues of the heart.’ As soon as Mr. M'Donald repeated the text I was pleased, for I hoped that something might come near me. I never thought before unbelief was a sin—much less my greatest sin ; but then I was convinced of its being the only condemning sin of which I was guilty : but notwithstanding, I was not so much impressed as not to think that I still wanted some further knowledge of my sins to make me willing to close with Christ, and this I said to myself I would perhaps get on the Sabbath. At the very instant this thought passed my mind, Mr. M'Donald said, ‘ Delay not one moment longer—wait not for the Sabbath.’ How these words pierced

through my heart none living knows nor can I tell. I saw clearly there was no time for delay. I saw and would with all my heart acknowledge the justice of God in my eternal condemnation, if that were His pleasure. When I had gone away from the tent, before we reached the road, I could go no farther. I cried out—the people came crowding about me ; but I no more cared for them than I would for any thing else. Some took hold of me, and would have me down to the minister. I exclaimed very emphatically that *my* business was with God, not with man. However, down they took me ; but I then thought they had shown me more kindness, if they would permit me to go alone among the bushes behind the minister's barn, where I might get to roll myself on the ground, and get my fill of sorrow. I went in to the house, and though I did not think I could speak to Mr. M'Donald ; yet when he began to speak to me, he had such tenderness, in his way of questioning me, that I got to disclose my mind to him then even as freely as I ever did to any one since. At this side of the loch that night, I do not know how I was. We all went home Friday morning, and came back again that evening : but the hardness I felt in my heart under sermon that evening, I believe I can never forget—I really felt my very heart itself literally hard.

“ Saturday I continued still hard-hearted, yet not so desperately hard as on Friday. Some sentences in Mr. M'Gillivray's sermon gave me some temporary ease. On the Sabbath all my faculties were perfectly stupified—all was as a dream. Something that Mr. M'Gillivray said at the last table he addressed about the company that followed David, 1 Samuel xxii, 2, when he fled from Saul was, the

most consolatory word I heard that day. During the whole of these days, what I thought of myself was, that I was dealt with just as it is recorded of the barren fig tree in the vineyard: 'Spare it this year; if it then bear fruit, well; if not it shall be cut down and cast into the fire.' But all the time I never could believe that I was deep enough wounded, and was excessively afraid of being lightly healed. For this reason I could not bear to hear those who would offer balms. I had a particular regard for any who pointed out to me the danger of my condition. I thought I would go as far as I could, if I thought to meet with one who felt as I did, and had attained to solid relief; but I scarcely believed that there was ever such a one.

"After coming home 'My spirit will not always strive with man' pierced me to the quick. My unbelief was my burden. That day I obtained relief; I was, and I know not how, much easier in my mind than the preceding days. A passage in Rom. iv, 'Abraham believed God, and it was counted to him for righteousness,' ran through my mind all the forenoon. At dinner I had my Bible, and reading the Rom. v, 6, 'For when we were yet without strength, in due time Christ died for the ungodly,' seemed, as it were, to take some hold of me, and on reading the former clause of the 15th verse,—'but not as the offence, so also is the free gift,'—I found my heart's desire. I did not remain a moment where I was; but immediately ran out to our barn to pour out my heart before God. O then I had indeed matter of praise! Yes, I could sincerely say with David, 'He brought me also out of an horrible pit, out of

the miry clay, and set my feet upon a rock, and he hath put a new song in my mouth, even praise unto our God,' Ps. xl. Indeed it was then, and not until then, that I clearly saw the horrible pit in which I was. O how strong did my mountain then stand, and I thought I would never be moved! I even hated to hear of ups and downs in the Christian life; and for that reason I could not read those books that treated of the trials and difficulties incident to believers. But woe's me! how vain and self-confident were my then lofty hopes, my wavering mind, as my unsteady and changeable frames have too fatally verified! I did not continue very long in the strong faith I then thought to have, and the clear sun-shine I enjoyed, until clouds and tempests began to gather on every hand.

“Not many days after my first relief, I went, at the invitation of one of the Baptists, to see them and converse with them. I was for the most part much delighted with their conversation; but notwithstanding this, I got from them something which, to this very day, does now and then cause many a bitter tear. On the said day they did not directly urge the necessity of baptism; yet they in a sly manner, in talking of the duties of a believer, intimated so much as without baptism, and a separation from promiscuous communion, there could be no growth in grace. These insinuations had partly the desired effect upon me; for although I did not say any thing in their hearing, from which they could conceive any inclination in me to favour their sentiments, but rather the contrary; yet the impression made was fatal to my future peace. The more I thought of their prin-

ciples, the deeper was the former impression. The arguments adduced became hourly stronger, and those on the other side of the question weaker. I would have, without doubt, yielded to this inclination, were it not that I could not bear to think of being secluded from the hearing of some of the ministers of this church; and above all that I could not bear the thought of being deprived of the comfort of their conversation, and forfeiting every title to their regard; which I believe would be the necessary consequence of my dissenting. But notwithstanding, these reflections were not sufficient to banish some hankering about baptism, and a separation from promiscuous communion; no, not to this very day. I often think what guilt I have contracted in resisting the motion, if it is from the Spirit of God; and if otherwise, how many days it has deprived me of rest and comfort. Indeed I must confess, that everytime I have been put to about it, I never reaped any other fruit than racking reflections, and a darkening of evidences, together with a disrelish of every public and private duty. So much about baptism.

“Now to take a view of my state of mind with regard to the strength of indwelling sin. Alas! it might be enough to make me ashamed to talk of religion, and this I am sure of, if those who never professed or desired religion had known my heart, they would pray to remain for ever strangers to it as they were, rather than be in such a state of mind as I have often been in. This really fills me with doubts lest I am not right, and if not, whose state is not to be envied more than mine? I would not at all be so uneasy, if I had real abhorrence of every sin; but no. I often find something say, as Mr. Gray in one of his sermons

says, ‘ Though they pray for the destruction of their idols, at the same time say, O spare such an idol ;’ and this is just my case. My predominant sin is continually haunting me, and not unfrequently with too much welcome. Of all other sins this seems to be the most impudent, the most constant, and the most irresistible. I find but very seldom such sharp checks from conscience from smaller slips as I formerly felt, which makes me dread that I am in a back-sliding state ; nor do I feel such warmth and fervency in secret duty as I did at the beginning ; and I have been sometimes tempted with a suggestion that it would be more to the honour of God, if I would restrain prayer than perform it in so cold and lifeless a manner. I was one Sabbath morning wofully distressed with this temptation. One neglect of some duties after another came sounding into my mind ; and then, when all these were mustered before me, I was asked whether could I presume to think, that the Lord whom I had thus offended, should hear my prayer or answer me. It came in my mind then, although I be never heard for myself ; yet I cannot forbear praying for Mr. M‘Donald and Mr. Findlater. How often do I say, and really not without cause, ‘ O that I were as in months past ! ’ ”

9. R. S. “ Some years since,” says he, “ I was in some degree convinced of the sinfulness of my state by nature, and had, as I then thought, received the truth. My joy was exceeding great for some time ; yea, so great was the joy I then felt, that for some days I ate little or no food, and scarcely slept any at all. In the course of some months, however, I became somewhat remiss, and by and by, through the

allurements of sinful companions, I left off all concern for eternity. Conscience did its utmost to prevent this dreadful apostacy—especially at first. But instead of hearkening to its voice every time it began to challenge me, I did what was in my power to drown its voice, by doubling my efforts to fulfil my sinful desires. These efforts were, alas ! too fatally successful ; for every new guilt thus contracted weakened its power, and strengthened me in my sinful habits—ever pursuing pleasure but never attaining to it.

“ Thus it fared with me till the communion at Ardeonaig, in 1816. That day these words, ‘ Turn, ye backsliding children, for I am married unto you,’ reached my heart and conscience. I cannot think of this without wonder and admiration. I was not long after hearing the above words when I found relief and peace and joy unspeakable. For a considerable time I enjoyed the most satisfactory evidence of an interest in Christ. Not one doubt or scruple remained. Sin seemed to be wholly eradicated from my heart and mind, and I could incessantly praise and adore Jesus and His redeeming love to sinners and even to me. I had no thought that this joyful evidence of a peace with God should ever darken, and therefore made no preparation for it. And O did you but know how thunderstruck I was when I met with the first shock ! I can tell you, it was altogether unexpected when it came, and was attended with most alarming circumstances. I continued for a considerable time as formerly mentioned, retaining the most assured hope of acceptance in the Beloved, till one day, never to be forgotten, this thought started up in my mind : What is your evidence that you have

been regenerated? Are you sure that you have been truly convinced of sin? Do you hear how others are so distressed with a sight of their sins that they cry out, and why not you? Sure you are as great a sinner as any of them, had you but seen your own heart? Well, I tell you, in a moment a whole legion of doubters started up from their hiding-places, and woe's me! but I was weak before them.

“Not very long after this trial came on; I was so tortured with gnawing reflections, that I then thought, and even to this day cannot but think that I felt hell torments in my conscience—Yea I think I could give a distinct description of their nature and effect; but to do this is neither pleasant nor profitable. It is enough to say, that from what I then felt, no one I believe should wish for more conviction of sin than the Lord sees meet. For I know if He had not withdrawn from my sight the horrible view I then had before me, a few minutes would part body and soul. I thought I saw all the sinners in hell, and viewed them all, to see whether I could find mine own equal among them—the which, I thought, if I did, it would be some alleviation of my distress: but among them I could not see my equal. Then I thought, ‘I have sinned the unpardonable sin! There are pains—most severe pains—but O the horror of despair! Who can describe it? Those who have experienced it, and they only, can understand it. But sure am I that this side hell itself, the like of it *can* not—is not to be felt! I believe few have had more experience of its horrible effects in one sense than I had—at least, I have not met them; neither have I read of one who has had a temptation under spiritual

concern, which in less or more I have not met with the like, and in many cases mine exceeded. The *Holy War* by Bunyan is the only treatise in which I see all the steps I have trodden; and for that reason, next to my Bible, it is my choice companion. I often read it with as much avidity as ever a starving man would eat a piece of bread, or a thirsty man in a parched land drink at a stream of cold water.

“But now to come to what followed the fore-mentioned case in which I was—and O how wonderful are the ways of the Lord! O if I had a heart to praise Him, or rather, if I had a heart to trust, He would give me of His own to praise Him! After some time, in the anguish of despair, I came to look for mercy. This thought, that God in His sovereignty might yet show mercy, had a mighty power in quieting my troubled mind. Now I began to pour out my heart before God in prayer. Then I saw, I knew, and I felt, that nothing short of that power which raised Christ from the dead could save me: but I believed that that power could. Then, with what earnestness, with what importunity did I pray! and how anxious did I wait for an answer! yes: I can say, as in the sight of God, ‘that more than they that watch for the morning light, my soul waited for the Lord.’ I could say from the bottom of my heart, True, Lord, thou art just if thou condemn me, and thou art just if thou save me. I thought I could thank the Lord, even if I should be cast down to the nethermost hell. That passage, 1 Tim. i, 15, ‘This is a faithful saying, and worthy of all acceptation,’ &c., was at this time a great support and comfort to my drooping soul. I said often, True,

Lord, that saying is worthy of all acceptance; and then O how did my whole heart and soul say—‘*of whom I am chief.*’ On this promise I grappled and grasped with the greatest earnestness; as I could not see nor find in all the Bible another more suitable to my wretched condition. I therefore poured out my heart before God in prayer, pleading the faithfulness of His own word. Every time I got to pour out my heart thus before Him, I was greatly eased of my burden. For thought I, now He has my case before Him, let Him do as seemeth right to Him. But then how soon would I take from Him again what I had just the preceding moment committed to Him. Alas! what evil will not unbelief do.

“Thus you have a sample of the way in which my mind is exercised: for to this day I have attained to no surer evidence than a hanging or casting myself on the mercy of God. I have every reason to thank Him, He deals kindly with me. I never yet was in deep distress but I have experienced so much comfort afterwards as outweighed all the troubles I had undergone, and this makes me often, when in a dead insensible frame, to wish for a return of the former conflicts, rather than languish in such a callous and indifferent state as I sometimes am in. I often think that the cases of the *doubting Christian* are more mysterious, or at least not so clearly revealed in Scripture, as those of the firm believer, at any rate it is thus to the poor tossed soul himself, and the reason I thought might be this: There is mention made of such to encourage others not to despair; and again, but darkly, that such might not rest satisfied until they would obtain a full assurance.”

10. T. U. "About ten years ago," says he, "I was at service, when I had a companion who at times seemed to be very much concerned for the dangerous lives we led, and at such times he would point out to me, in the most earnest manner, the danger of our state, and the inevitable ruin that should attend our sinful courses. These remonstrances of his, and the evident earnestness with which he made them, made no small impression on my mind. I betook me to read the Bible with concern, and also to prayer. I was made to be afraid of joining my former companions in sin; but this was 'like the morning dew,'—for this concern continued but about two months, and then I fell to my former courses, with ten times more greediness than I ever did before. I frequently had challenges from conscience, and would resolve to give over the favourite vices in which I indulged: but as often as these resolutions were formed, so often they were broken. Every new breach of this nature hardened my heart and made my conscience more and more insensible; so that by degrees, it came to such a height of stupidity, that I suppose it would not reprove me, let me take what course I chose. I had contracted a particular intimacy with some of my acquaintances, whom I found to suit my inclinations in almost every point. With these my hands were established in wickedness, and the bonds of iniquity became so exceedingly strong, that it has been a real cause of wonder to me, to think that they have been broken.

"About the time of the sacrament of Ardeonaig, 1816, my mother urged me to go there on the Sabbath: but as I had no inclination to hear the gospel

I soon found out some pretence of excuse which I thought was sufficient to justify me for staying at home. (I think it was the want of stockings I alleged.) But though I did not go to Ardeonaig, yet I did not stay at home; for I went with my associates, and spent the day more like a market day than the Lord's day. On this day we fixed on the next Sabbath for meeting at a certain place; and I and another lad were to receive a letter on Saturday, relative to the appointment of the next day. I do not know from what cause, but I felt remorse, from a reflection upon what I followed, and something seemed to advise me to quit my companions, and not join the next Sabbath. This put me to some uneasiness, and I reasoned with myself what I should do. At last I came to a resolution to go that day as I had determined, and ever after to refrain from these practices, and avoid the company of those with whom I then delighted to meet. Thus the snare was laid, and I foolishly was on the point of being taken therein. On Saturday the letter as was proposed arrived. I opened it—read it almost trembling—read it again—then threw it in the fire. On the morrow, being the Sabbath, (Sept. 15th,) A. M. and some others came to our house, as they were on their way to Lawers, and with some ado prevailed on me to accompany them. Thus my former plan was deranged; yet I had it in my mind, and partly regretted the loss of pleasure I looked for; though I am clear enough to affirm, that I never enjoyed that pleasure, in any one of these frolics, I promised myself beforehand. The text that day was Acts, iv, 13,

And when they saw the boldness of Peter and John,

and perceived that they were unlearned men, they marvelled; and they took knowledge of them that they had been with Jesus.' I do not remember any particular word making more impression than another: but this I remember, that none of the distinguishing marks that were given of those who were with Jesus could be found in me; and I was convinced, that without them there was no safety. This, I believe, was the first sermon I ever heard [with any impression or benefit].

“That week I was very dull, but was not altogether reconciled to the forsaking all at once my former pleasures; and at the same time was convinced of the necessity of doing so, the which if I did, I had no doubt but all would be well. The Sabbath that Mr. M'Gillivray was at Innerwick, I went there. He observed that there were but two states in which all present were—a state of growth, or a state of withering. It was not difficult for me to determine which of the two mine was. And notwithstanding I was convinced of my being in an unconverted state, I did not hitherto see it in all its dangerous consequences: for on our way home, I went with a few others to a public house, where we spent some time, not talking of what we heard. I however had no peace, but now and then alarming thoughts came across my mind. The Sabbath following I went to Ardeonaig. That day all the lying refuges in which till then I rested, would no longer defend me from that wrath which I so justly deserved. Then I was brought to inquire in right earnest: ‘What must I do to be saved?’ I went home, and did not well know how. On Monday evening

P. T. was exhorting in some house up the glen, and on my way thither I was musing on the melancholy prospect that was before me. While I was thus borne down with these thoughts, I recollected that the minister said the day before, 'that whoever had the Bible in their hand had, in one sense, Christ in their company.' This no sooner came to my recollection than I felt a beam of comfort enter my heart, and walked about the distance of twenty paces quite easy. But all of a sudden this comfort left me, and I was as ill, if not worse than I was before. That night I did not go to bed till about thrée o'clock in the morning. I slept very well for some hours : as soon as I awoke, the first thing that struck my mind was, what an insensible creature must I be, that could sleep in such a state as I was. I never had less hope of mercy than at that time. On Tuesday I went from home, and had my Bible with me, and also a psalm-book. As I was walking I took out the psalm-book and opened it. The first place I cast my eyes upon was the two last verses of the 57th paraphrase, as taken from Heb. iv, 14 to the end. When I had read these verses, I said to myself, if there is any mercy and grace to be found there is not another in the whole world that has more need of both than I. And then I found in time all my griefs and fears removed, and peace and joy succeeded. But O how different was this change from the idea I had formed of it before ! I always expected something extraordinary would attend it, and that I should undergo something which I cannot express. But here I found all simple and easy ; but simple as it was, it eased me of my burden, and made me walk lightly. I had a clear view of the condemn-

ing sentence removed from my conscience ; but what ignorance remained is more I suppose than any one in such a state ever was in. Prayer was then my delight, but as soon as I saw all my sins pardoned, when I found relief, I thought that I should no more pray for pardon of sin ! When some time had passed in this state of mind, I was reading in the first epistle of John, i, 8, and saw there, ‘ If we say we have no sin, we deceive ourselves,’ &c. This passage made me change my mind ; and besides I soon found by experience that I had more sin than I once thought.

“ Since the first day that I experienced relief, O what an ungrateful creature have I been ! It grieves my heart every time I reflect upon what the Saviour has done for me, and what I still do against Him ! When I was on my way to the kirk to-day, 12th April, I had the following meditation. I was thinking of the passage in Revelations which speaks of the wound the beast received being healed. I thought whether this implied the pope’s resuming his former power ; and should this be the case, and that persecution would follow, whether I would suffer martyrdom, if it should so be that I must either suffer or deny. When I had reasoned thus with myself, I said woe unto me eternally if I would deny Christ. What do I say, (thought I then,) do I pray for eternal woe ? Then I thought whether I pray for it or not, it shall be my sure portion if I would not suffer : and yet I know I would not without His strengthening me. I have been times indeed in which I thought I would suffer death. But then when I doubt of my interest in Christ, I shrink at the thought.”

N.B. This Narration bears date 14th April, 1818.

MEMOIR, &c.

CONTINUED.

“Be thou faithful unto death, and I will give thee a crown of life.”

“He was serious in a serious cause, and understood too well the weighty terms that he had taken in charge.”

DURING the time the subject of this memoir continued at Lochtayside—though chiefly confined to one place—his experience in the work of the ministry was considerably diversified. In reviewing his labours for the last ten years, they appear to have consisted of three important periods.

In the first of these, for the space of four years, though he was encouraged by some tokens of success, yet it was comparatively the “day of small things.” The burden of his complaint was, “Who hath believed our report, and to whom is the arm of the Lord revealed?” It was with him a period of *earnest desire*. He entered in some measure into the feeling expressed by the prophet, Micah, vii, 1, “My soul desired the first ripe fruits:” for this he prayed fervently, and laboured assiduously; and the Lord was pleased in some measure to grant the desires of his heart, in seeing of the travail of the Redeemer’s soul.

The next, during 1816—1818, was a period of *high spiritual enjoyment*—in witnessing under his own ministry and that of the other highly honoured servants, so many of his hearers roused to serious inquiry —“asking the way to Zion with their faces thitherward.” His feelings then, we may suppose, were analogous to those expressed in the parables of the lost sheep, or the piece of silver, “Rejoice with me, for I have found the sheep which was lost.” He “rejoiced greatly to see so many spiritual children,” not only influenced *by* the truth; but “walking *in* the truth.” To a faithful minister of the gospel no circumstance can excite such peculiar sensations of elevated gratitude and praise, as the witnessing such scenes as those above narrated: while, on the other hand, nothing can be more discouraging than to witness the indifference and the apathy manifested by the great majority of professing Christian congregations, to the great important truths of the glorious gospel of the Son of God. A considerable proportion of those whom he addressed during this period, were like those described by the pious and excellent John Newton, in one of his letters under the letter “A,” or grace in the “blade.” There he found it a “delightful task” to instruct and edify in the good ways of the Lord.”

During the last period of his ministry for about two years, though there were comparatively few who were “added to the church,” and though he had cause to “stand in doubt of some,” and to “join trembling with his mirth,” in the case of a few others, of whom he cherished a favourable opinion; yet he had the gratification of addressing and enjoying the

society of a goodly number, whose progress and attainments in the divine life might be represented by the letter “B,” or grace in the “ear.”

While God was thus honouring his labours to the awakening of some, and their subsequent spiritual edification and growth in grace, he was also preparing him for further usefulness in another and more extensive sphere where he was called to give an evidence of his love to his Lord and Master, by not only feeding the “lambs;” but also the “sheep” of His flock—where his experience was to be more diversified in addressing classes of greater variety of views, feelings, and attainments—and where he was to give still further “proof of his ministry,” not only in being the “helper of the joy” of others; but also in having called into exercise, some graces and duties of the ministerial office, whether pleasing or painful—to which he was hitherto comparatively a stranger.

Having paid a visit to his friends in the north, in July 1820, he was importunately urged by some of his religious acquaintances, and by the managers of the Chapel of Ease at Inverness, to preach there previous to his return; which, from an excusable delicacy and modesty, he firmly refused at first. Mr. Martin, however, having urgently requested his officiating for him, he was induced to comply, and his reason for doing so he expresses in the following extract of a letter to the writer, dated 5th August, 1820.

“—— on my arrival at Inverness, I was beset on all hands by several of those who consider themselves interested in providing a minister for the

Chapel, to preach there on Sabbath, with which, you may be surprised, I complied. The only circumstance that induced me to comply, was the distressed state of Mr. Martin's feelings, on the death of his worthy mother-in-law, who died in his house that week. I addressed a very attentive congregation. If I were able to judge from appearance, however, I was preaching that day before *judges* rather than hearers for improvement, for there were some in the Chapel that day that have not been seen in it for years."

In a few months thereafter, he received a unanimous call from the Managers, conveyed to him through the Preses and Treasurer of the Chapel, of which he writes his brother, dated 30th Dec. 1820.

"I dare say you will have heard before now, that I had a unanimous call from the Chapel of Ease at Inverness, to be minister there. You may easily suppose that that circumstance has engaged my thoughts for some time past. It was altogether unexpected on my part, and I assure you it was quite contrary to my own feelings, for various reasons, which you can easily guess. I saw it a call in Providence, and could not get my mind resolved. I went to Edinburgh a fortnight ago to consult my friends there on the subject. They were all of the same mind that it was a call for me to accept, except Dr. Campbell,* who complained that all their missions would become vacant, and no good young man to supply them. I have made up my mind now so far on the subject, as that I have written

* Dr. Campbell, who was always his steady friend, had views then of his promotion to a Chapel of Ease in another town.

the managers, accepting of their call. They say the congregation is united, large, and respectable, &c. Though I have thus accepted it, I may calculate on meeting with difficulties and trials. Indeed, did I know the report of my leaving my own dear—and I may say—though poor, yet tenderly attached people, would make such an impression on them, I do not know that I could easily leave them. Though I knew that they and I were attached to one another, I did not conceive that the attachment on their part was so strong, and that the idea of parting would be so painful as it seems to be, if I can judge of their feelings. If it does happen, I know the separation must be painful indeed. Now, poor people, they seem to value the privileges they have enjoyed, and particularly that this was an open door for others to come and preach the gospel. It would be a great ease to my mind to have a good man to succeed me; and I know from the experience of upwards of ten years, that an acceptable minister would be comfortable, and much respected.”

He also adds, in a subsequent letter, dated 17th February, 1821.—“I am not surprised though you should think it singular that I would accept the call to Inverness; but as it was altogether unsolicited, and even unexpected, and I understand so harmonious, I did not know but it might be criminal in me to refuse it, as all my friends in Edinburgh (Dr. C. excepted,) were clear on the subject. I know indeed it is a most painful consideration leaving this people; and indeed the more I consider their case the more painful it seems to be. Indeed my object was to know the path of duty, and I hope

you will think it justifiable and not improper when those of superior judgment concurred in it. Indeed some of them told me they thought of me from the first for the Chapel. There are few whose judgment I would be more disposed to follow than that of Dr. Campbell; but I thought the plan he proposed was rather premature. One important consideration in influencing my resolution is, that the supplying of this place is in good hands, who are determined to appoint a proper person. I may look for trials, if spared, and these more numerous and different than those I have met with here—though I had my share of trials even here—yet if the Lord's presence be manifested, it will support. Indeed whatever concern there was here, those influences that were manifested seem to be withdrawn, and several of the young people are getting more careless. I do not mean those who were once under concern—though some of them are become lukewarm. I do not feel *myself* that energy which I thought I had at one time in this place in declaring the truth. I may also say, that now I am left quite alone here. The Lord direct me to what shall be for His own glory! Some of the people have applied to me to administer the sacrament of the Lord's Supper to them before I go away, and they will be at the expense. I agreed to do so, but it must depend on the time of my removal. There is nothing definite about it yet, and we must use some caution. I shall likely be at Muthil sacrament in March: so with all these burdens in view, and the solemn prospect of parting with my dear people, you may see I shall have enough on my mind. The Lord support me!"

A call to the ministry of the gospel has ever been reckoned a subject of solemn consideration by every true servant of Jesus Christ; and the preceding part of this memoir shows us the high view he entertained of it, and furnishes us with an example of the faithful manner in which he executed the trust committed to him, and the countenance imparted by the great Head of the church to his zealous exertions. So also has a call to a different part of the vineyard been deemed an equally important and solemn consideration; and the resolution to accept of it must be often attended with considerable hesitation and difficulty, as to the path of duty. When not duly weighed, or when the mind is swayed by considerations of worldly promotion, popular applause, or family prospects merely—conveyed under the guise and common pretext of being “called to a greater sphere of usefulness”—it has frequently proved to several excellent men a source of bitter regret and disappointment in the end: so that they have had subsequent cause to find out their sin in their punishment—have found their fond anticipations sadly disappointed, when the motive which ultimately weighed down the scale in their decision was not single; and have had cause for fear and trembling, lest in some degree they have incurred the judgment denounced by the prophet, Zech. ii, 17, “Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.” The greater sphere of usefulness, under the specious covering of which other motives sway the mind, frequently proves the

reverse: and it has often been found that the usefulness of such ministers has been exclusively confined to the first charges where Providence cast their lot, and that in general it will be found "our most important are our earlier years."*

That there are cases, however, where God in His providence sees meet to call some of His faithful servants from localities, where their ministrations have been attended with acknowledged usefulness, to other places in His vineyard, cannot be denied. As the great Head of the church severally divideth to His servants their different gifts and talents, so He has a sovereign right to call them when and where His infinite wisdom sees meet. "The Master calleth," and it is their duty to obey. Scripture facts, and the history of the church,† furnish us with many examples wherein it was the bounden duty of His servants to deny themselves, to submit to His sovereign will, conveyed to them by ordinary means, and the leadings of divine providence, and were constrained to say with the prophet, "Here am

* In corroboration of the above, I may here quote a judicious remark by the author of the interesting sketch of the life of the late distinguished Dr. Thomson. "It had too much been the policy of the town-council to translate from the country ministers of considerable age and standing, whose habits and style of preaching were formed—where they had acquired a character for eloquence of a certain popular description, and finding some change necessary, felt themselves at a loss how to proceed—sunk down to inertness and inefficiency: satisfied with the substitution of tame correctness for the vigorous, though homely strain of their former pulpit addresses."

† It is a fundamental maxim, and is inherent in the constitution of our church, that she has a right in her deliberative councils, and has occasionally acted upon it, to use her authority in sending forth some of her members to supply the lack of services in some localities: and in some peculiar circumstances, has the power of detaining them also, though desirous of removal.

I, send me—be the message either painful or pleasing, “a savour of life unto life, or of death unto death.” When God in His providence calls His servants from one portion of the vineyard to another; while it indicates a visitation of mercy towards one place, it may be viewed as a visitation of judgment often, to those places from whence they are called, on account of the unbelief of some, and the lukewarmness of others, amidst evident and glorious manifestations of mercy and grace. Their candlestick is removed, and many shall have cause to say at last with unavailing sorrow—“How have I hated instruction and my heart despised reproof: and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!” Prov. v, 12, 13.

The following is a copy of the letter he wrote to the managers of the Chapel, signifying his willingness to accept of their call.

“Ardeonaig, 18th December, 1820.

“Gentlemen,—I received your very friendly letter containing the resolutions of the Managers of the Chapel of Ease at Inverness, sometime ago, and would have acknowledged the receipt of it before now, but considered that a question of such serious importance required mature deliberation. I am happy to find that the managers have made it the subject of earnest prayer to the Great Head of the church, and I am sure you would give me the same indulgence in point of time. This was the reason I did not acknowledge your kind letter sooner. I have now made up my mind on this subject, and I hereby express my willingness to comply with your proposal,

on the understanding, that as the invitation of the managers is unanimous, the greater part of the people are of the same mind. This is a fact that I am very anxious to be put in possession of; as upon this a minister's usefulness and comfort very much depend; and it would be a great ease to my mind. I pray that the Lord may bless the intended connection, and that He may pour down much of His Spirit on you, and on the congregation. I claim a particular interest in your prayers, and in those of the congregation, that in the prospect of coming among you, I may be enabled to be found faithful in the discharge of the solemn trust, and that the Lord may make us mutual helps to one another. Meantime I am, &c."

After deliberate and prayerful consideration as to the path of duty, in leaving his dear flock at Loch-tayside, the reasons which influenced his judgment and resolution were the following, conveyed in strict confidence to the author, as partly stated in the preceding extracts of his letters.

1. The call to his acceptance of the Chapel of Ease at Inverness was both unexpected and unsolicited. It was not only harmonious, but as he was informed, unanimous,—thus opening a door of usefulness and acceptance which he dared not shut. Hitherto he followed the leadings of providence in former cases, without any application or effort on his part, and he was willing to stand by the post assigned to him, while God was pleased to honour his labours: and though the call to remove was contrary to his feelings, still he conceived it might be culpable in him to disobey, and thus make his feelings the sole channel of his determinations as to the path of duty

2. Distrusting his own judgment in a matter of such importance, he deemed it his duty, to lay the case before several of his best and esteemed friends for advice. He accordingly travelled to Edinburgh for the express purpose of consulting them, who all (Dr. Campbell excepted) thought it his duty, and a call in providence to him, to accept: indeed some of them told him he was the very person they thought of, to fill the vacancy, before he communicated with them on the subject. 3. Another circumstance which weighed much with him, and would by many be deemed a matter of very excusable feeling, was—His early acquaintance and fellow-labourer in Breadalbane, Mr. M'Gillivray, with whom he kept up the most intimate Christian fellowship and correspondence, had been, a few months previous, called to a distant part of the country. He was also afraid that his excellent friend and neighbour Mr. Russel of Muthil would soon be called to Edinburgh. In this event he would, as to clerical society, feel almost alone. These excellent and truly devoted men were his special friends—the men of his counsel—in whose society he felt himself spiritually refreshed and strengthened, in his public and private duties, as a minister and as a Christian. 4. About this time also, he felt a good deal discouraged, and lamented how little impression was seen or felt under his preaching. There seemed to be a withdrawing of those influences by which the preaching of the Gospel was accompanied in former times. 5. In leaving his present charge, he cherished the fond and confident expectation, that under the patronage of the Society, they would ere long be provided with a

suitable minister. It relieved his mind to think that, as he expresses himself, "they were left in good hands." Lastly. It would be perfect affectation to deny or conceal, that prudential considerations, as to temporal and future support, did not influence the purpose and decision to which he deemed it his duty ultimately to come, in accepting of the call to Inverness. His salary at Lochtayside was only forty pounds per annum, with communion elements, and a small grass glebe. And though the kindly and considerate feeling of the people was frequently experienced, in sending him of their temporal things according to their ability; yet, during the latter years of his ministry, his expenditure and hospitality was beyond what his limited income could afford, and exceeded it some years,—notwithstanding his early and firm resolution not to be in debt. It grieved him often, that he could not, as his feelings dictated, afford his mite for several religious objects, or do that "good" which he wished, even to "the household of faith." Such however was his judicious management of his small income, that he seldom or never returned from Edinburgh, without leaving a pound or two for the increase of a pretty valuable accumulating library, most of which he lent out to young inquirers. For the accomplishing of these objects, we may easily suppose he underwent several privations.

As his translation to Inverness was not to take place till Whitsunday, his congregation expressed a strong desire to have the Sacrament of the Lord's supper once more administered among them, previous to his removal; and, as a proof of this their desire, proposed that the expense of the communion ele-

ments should be defrayed among them. In this expression of their feeling, he and they were mutually gratified: and though the *time* might be deemed unseasonable—the 13th May, before the seeds were all committed to the ground—yet there was about as large a concourse of people from the neighbouring parishes as on former occasions—many anticipating it might prove among the last of their solemn festivals. Though there was not that general impression as on former occasions,—in new accessions to the number of those who were under spiritual influence, it was a time of refreshing from the presence of the Lord both to speakers and hearers. A feeling of subdued sorrow seemed to pervade the countenances of the assembled multitude. Many of them felt emotions similar to those of the church at Ephesus, Acts, xx, 38, sorrowfully anticipating that such happy seasons, and such messengers of good tidings, as they now and of late enjoyed, they might see no more!

The last Sabbath he preached to his people was the 27th May. In the forenoon he addressed them from Phil. i, 27: “Only let your conversation be as it becometh the Gospel of Christ; and that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel.” In the afternoon from Acts, xiv, 22: “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” In the evening also, he addressed, on the Lawers’ side of the lake, a pretty numerous audience, several

of whom came from neighbouring parishes, from 2 Cor. xiii, 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." The subjects thus chosen were peculiarly appropriate, and must, from the state of his own feelings, and those of his audience, have proved sources of pathetic appeal, and have been both delivered and heard with deep emotion: as may be inferred from the following extract of a letter dated from Inverness, 7th June, 1821.

"I preached on Sabbath the 27th to a congregation of whom, I may say, they were not in a frame for hearing: their minds were agitated with conflicting feelings, and my own mind also confused and agitated, with various feelings and cares; and in the evening, in parting, after coming out of church, it was truly a heart-rending scene. Before I would encounter such a scene again, I would prefer taking no short journey. My mind was deeply concerned for the dear people, "as sheep without a shepherd." I trust the Lord will provide, and send one who will be faithful and useful. I was kindly received by such of the managers and people as I have seen yet; though I feel the aspect of the people different from those I left. The Lord grant that wisdom which is profitable to direct among so many of different views and feelings!"

Much to the same effect he writes to the gentleman in Edinburgh to whom he confidentially gave an account of the Revival.

"Inverness, June, 1821.

"My dear Sir,—I would have written you before

I left Lochtayside, but as the time of my removal depended on the appointment of Presbytery of Inverness, I could not for a length of time know: and after they had made arrangements for admitting me into my present charge, the time was so short, and my mind was so much agitated by painful feelings and cares—which you can easily conceive—about the interesting and tenderly attached congregation I have now left, that I thought it proper, rather to defer complying with your kind request, till I had been settled here. I have left Ardeonaig a few weeks ago, and I must say that the separation was one of the most painful struggles to my feelings I ever experienced: and were I to take my feelings in this case as the rule of duty, I could not leave them. The chief concern among the serious people was, lest they might be left as sheep without a shepherd, and a fear that they might not get one soon to fill the charge. I trust the Society will soon take some steps to get the Mission supplied, and that the Lord will send them a pastor according to His own heart. I wrote to Dr. Campbell a few days ago, on the subject, and mentioned to him the very great population of the Mission, its central situation, and the danger of some young minds being carried away by dissenters, who I believe are disposed to be active in weakening their attachment to the Church, and proselytising them to their own views; as arguments to show the necessity of supplying it as soon as possible. I am persuaded that your zeal for doing good, and the interest you have taken in the people of Lochtayside, would lead you to do any thing in your power to get a minister for the charge.

I was most anxious to have the sacrament dispensed among them before we parted, and we got it accomplished on the 13th ultimo. Considering the peculiar circumstances in which we were situated, and the aspect of the congregation—which was about as numerous as usual—it was truly a solemn and a tender scene: where I trust the God of ordinances was manifested; and though there was no visible effect produced, as on former occasions, we have reason to hope that the efficacy and the power of the truth were manifested. If spared, I intend to visit them the second Sabbath of August, when the Sacrament is to be dispensed at Killin—where I am asked to assist. If it were in my power, I could wish to spend two Sabbaths there.

“ Since I came here, I have met with a kind reception from many of the congregation, which is very numerous. I have been a good deal occupied in forming acquaintance with the people, among whom I trust there are not a few excellent characters. The congregation was a good deal divided some years ago, by a party who considered themselves connected with the church, but who hold some very different sentiments. I hope this is not on the increase for a year or two past. There is a weekly lecture on Thursday evenings established in the chapel, by Messrs. Fraser of Kirkhill, M'Donald of Urquhart, and Kennedy of Redcastle, which is well attended, and I trust has been rendered useful since its commencement. Indeed in several places round this, there is not so much the want of the means of grace, as to the faithful preaching of the gospel, as the want of divine influences that can render them effect-

ual. May I be enabled to be faithful in the discharge of duty, and have that wisdom which is profitable to direct. I am aware of difficulties, and it may be, trials, which I have not met at Lochtayside. 'Hitherto,' however 'the Lord hath helped!' I pray that the Lord may bestow on you and yours richly, the better blessings of the Covenant of grace, ordered in all things and sure. I am, &c. R. F."

Having now engaged in a new and important department of labour in the Lord's vineyard, he was cordially welcomed by a large and united congregation, several of whom were aged, intelligent, and deeply-exercised Christians, from whose fellowship and prayers he anticipated, and actually enjoyed much spiritual comfort and encouragement. There was then no specific locality assigned to the charge, either of the town or country. The congregation consisted of voluntary seat-holders from the different charges, and from populous hamlets in the neighbourhood of the town, and from contiguous parishes, exceeding often 1800 persons, especially in the forenoon Gaelic service. Though thus a larger sphere of usefulness was opened to him on every Sabbath—in which were many devout and excellent people from the country—still his heart and affections clung to the dear charge he left behind him. He deeply commiserated their situation, and unbosoming his feelings to the author he writes a few days after his return from Breadalbane—where he remained about a fortnight, preaching almost every day in different districts of the country—as follows :

“August 28th, 1821.—I had a very agreeable journey and a happy meeting at Killin and Lochtayside; though at the same time, it was indeed painful at parting with them. Though I was able to remain in the country two Sabbaths, I could most easily, on my own part, remain several with them; and it was truly painful in separating. It renewed to me, and I have no doubt to them, pleasing and painful emotions in meeting and parting. And though a sense of duty here leads me to take a concern of this people, affection can even cross the Grampians!”

Indeed such was the endeared attachment mutually felt, that he not only regularly paid them an annual visit, assisting at the sacraments either at Killin, Lochtayside, or Glenlyon; but a goodly band of them for some years came to Inverness, during the sacramental week; thus testifying that “*their* affections also” could cross the “Grampians”! With several of them also he kept up a correspondence during his residence in Inverness. Interesting extracts of their letters might be quoted, which indicate alike a high tone of religious feeling, and the confidence they reposed in his affection, judgment, and faithfulness.

The erection of the chapel of Ease constitutes an important æra in the moral and religious statistics of Inverness. It would be rather foreign to the subject of this work to enlarge on the state of religious feeling and character in that place.* Suffice it to

* Here the light of the Reformation dawned not so soon as in the south and the west of Scotland; yet the “evangelistic” spirit by which our church was animated in her early days sent men of a truly apostolic spirit to sojourn and itinerate in dif-

observe here, that near the end of the last century, the increase of population, and the want of church accommodation, required the building of another church and the active labours of another minister, to aid the exertions or to supply the lack of service of the established clergymen, who could not overtake efficiently the private as well as public instruction and superintendence of the inhabitants, both in the town and country, consisting then of upwards of 12,000 souls. The spirited and persevering efforts of some highly respected and pious laymen succeeded, after considerable delay and difficulties, in building a chapel in connexion with the Established church; which has continued ever since a central point, to which many devout worshippers repair; and from its regular hearers emanated several active schemes of benevolence for the cause of humanity, and the general interests of religion. Its pulpit was also open to several excellent clergymen in the neighbourhood, who occasionally officiated, and to several deputations from the south, who annually advocated the cause of Christian charity throughout the world. Of this house it may be truly said, "this man and that man was born there."

ferent parishes in the Highlands. During the persecuting times of Prelacy it was much obscured, till the great and eminent Mr. Robert Bruce, who was banished from his charge at Edinburgh, came there. During the few years he resided at Inverness, his active labours were blessed to many, when there was a remarkable revival of religion. Prayer- and fellowship-meetings were established in the town, and in different localities in the neighbourhood; such was the high tone of religious feeling at that time, that the author has heard in his early days, from some aged Christians, traditional recollections of some of this eminent man's sayings and actings; and the moral influence of his labours has descended through several generations—"though dead still speaking."

It may also be stated that not only, owing to the want of church accommodation, some were induced to discontinue their attendance upon public worship, but that a few pious men of high-toned feeling—chiefly of the Gaelic congregation—desiderating in some measure, that practical and experimental strain of preaching which they deemed for edification, were induced with some followers “like-minded,” to absent themselves from public worship, and to hold pretty crowded *meetings* in the town or suburbs. A few others, not altogether “neglecting to assemble themselves together” in attending public ordinances, migrated on Sabbath days to other parishes, especially those of Kirkhill, where the late eminent Dr. Alex. Fraser was minister, or Moy, where the truly pious Mr. Hugh Mackay officiated. On the erection of the chapel, however, though attendance on those meetings was in a great measure discontinued, and Seceders to other parishes repaired to it; still, there were painful consequences from the extreme views of a few leaders, in occasioning a breach of that Christian harmony and fellowship which is so desirable to a religious community; undermining the influence of public stated ordinances, even where the vital doctrines of the Gospel were prominently and faithfully preached; and cherishing a root of bitterness, and an asperity of temper and language, by which the cause of religion has been “wounded in the house of its friends.” Notwithstanding the high character of Dr. Bain as a man and a minister; the amiable and upright simplicity of Mr. Martin; and the consistency and faithfulness of his successor, as well as the occasional and pretty frequent services of equally

popular men; still, such was the power of habit, the influence of prejudice, and the love of party spirit, that several continued in the almost habitual neglect of attendance upon the public ordinances of the Gospel. It is gratifying however to state, that since the erection of the North church, about three years ago, and under the pastoral superintendence of their present pious and devoted minister, a nucleus has been formed, around which several of those above alluded to repair regularly; and thus another door has been opened for the preaching of the Gospel, and ministerial superintendence: and which, to adopt the common principle of the division of labour, will tend to produce more work, and lead to a praiseworthy emulation. The apostle Paul, who faithfully reproved the church at Corinth for their divisions, their strife and envyings; yet in addressing the church at Philippi, notwithstanding of “envy and strife, if *Christ* was preached, he would therein rejoice and did rejoice.”

The difficulties attending chapels of Ease were often considerable, and can only be fully known to such as have entered into these charges: and it required often no small degree of prudence, firmness, and decision of character, to act faithfully without giving umbrage to the congregation or the managers. Though freed of the painful duties of discipline, or being parties in church courts, still there were duties and temptations which required the exercise of much delicacy of feeling and self-denial: and it sometimes happens, that laymen, however pious and intelligent, cannot be supposed to enter always into the private or professional views and feelings of their minister. Secular interests, local prejudices, or party feelings

prove at times barriers to harmony of sentiment and unity of action. There are few chapel ministers but have felt some of these circumstances, occasioning difficulties and discouragements; and the subject of this memoir, in common with others, felt his share of them, and laid them to account at the time of his removal; yet, though there was at times a diversity of opinion, there was no open breach of respectful and attached regard for his person or ministry, either by managers or congregation; neither was there any sensible diminution of hearers, notwithstanding the opening of a new dissenting chapel, and the accession of a most efficient and popular coadjutor in the parish churches, about the time of his coming to Inverness.

However pleasing it might prove to the writer of these memoirs, to draw them into further detail; and though he has every confidence many of the surviving acquaintances of the subject of them who sat under his ministry, or who cultivated his society, would feel interested by recording various incidents in his public and private character, as they have already considerably extended beyond the limits originally proposed, they must be drawn to a close. Motives of delicacy make it expedient to study brevity, and to suppress several circumstances, which, though honourable to his private and professional character, might be viewed as too partial, and as giving an undue prominence to one individual, among so many excellent clergymen of his acquaintance lately deceased, of whom the public have had as yet no published memorial. Besides, after his removal to Inverness, though comparatively introduced to a larger sphere of usefulness, as to numbers under his ministry, yet the incidents and duties of a town

life, however multiplied and diversified, are soon told—moving in certain concentric circles, which are repeated daily, weekly, or monthly—with which the public are familiarly acquainted. Though several interesting extracts of his letters might be given to the public, as to his views on some questions of importance at the time, either on a local or general nature, regarding the state of religion in his congregation and neighbourhood, and the different feelings he cherished, or lessons of experience he acquired, on entering on a field of labour which was in some degree new to him; yet prudential considerations make it necessary to suppress them, being of too recent a date, not of much public interest, and referring chiefly to private and personal circumstances, which it might be deemed inexpedient and premature to lay before the public.

It may however be briefly stated here, that he was not many years in Inverness, when, as vacancies occurred in several parishes in Perthshire, where his character and labours were highly estimated, the parishioners in the respective parishes of Killin, Comrie, and Moulin, almost unanimously petitioned the respective heritors or patrons in his favour; and from the well known attachment he cherished towards the people in that country, he would feel happy to have accepted of any of them. He had every prospect, at one time, of being presented to the latter of these, as communicated in the very interesting and affectionate correspondence of the most influential serious people in that parish. Finding however that their sanguine expectations were suddenly disappointed, they generously and affectionately contributed, and sent him as a sincere token of their

high esteem and personal regard, an elegant silver snuff box, and a handsomely bound quarto Gaelic Bible, with the following inscription:—

“PRESENTED
TO THE REV. ROBERT FINDLATER,
AS A MARK OF ESTEEM,
BY HIS FRIENDS
IN THE PARISH OF MOULIN.
1830.”

This was accompanied by a truly pathetic and affectionate letter, alike honourable to their Christian feelings and judgment. On the perusal of the whole correspondence, the efforts made by them, the expectations held forth, and the manner in which these were disappointed, one cannot help adopting the words of the excellent author of Dr. Stewart's interesting Memoirs, alluding to the failure of the efforts made by Dr. Stewart to obtain a pastor to his own mind, or theirs, at Moulin—the author remarks: “On considering the above representations, one cannot forbear reflecting what a fine opportunity was here lost, for benevolence to make many happy—for patriotism to attach men to wise institutions—and for religion to promote and cherish among well-affected people the virtues of growing piety!”

Much about the same time also, he received pressing calls and offers of presentation to either of two parishes in Lewis and in Sutherlandshire: and though inducements were in the latter case strong, where his occasional visits were much welcomed and his services highly appreciated by a number of pious people; yet he could not find the path of duty clear before him in leaving his charge again—especially

as he ascertained that there were several pleasing instances of the fruit of his labours appearing in his congregation at that time. The mutual attachment felt by him and his people was increasing, and he thought it his duty to decline the acceptance of each of them, and occupy the larger sphere of usefulness in which he was engaged, till the Lord's time was made manifest to him, as to the path of duty.

Without recording circumstances of minute detail, the author must hasten to a conclusion, by stating a few observations tending to delineate the professional and private character of the subject of this Memoir : which, for obvious reasons, he could have wished much to have been done by another hand, as it might be deemed more faithful and impartial.

In surveying the world of nature, our admiration is excited, and our taste gratified, by viewing its varied scenery ; and in the endowments, mental and spiritual, with which Christ the Great Head of the Church has furnished His servants, spiritual taste will admire the same pleasing variety, which is wisely ordained for the spiritual edification of his "body the church," and which "the self same Spirit divideth to each severally as he willeth." It is not always men of splendid talents—though sanctified by grace and consecrated to the service of the Gospel—whom He honours at times with the most abundant success. The labours of the humble, the modest, and the diffident are often made effective in convincing and converting sinners—to show that "no flesh should glory in His presence," and to manifest the riches and the sovereignty of divine grace.

Notwithstanding the advantages the subject of

this Memoir enjoyed at Edinburgh while prosecuting his studies, yet from the early period at which he entered the University and was licensed, it could not be expected that his attainments in literature, philosophy, and theology, could be very extensive or matured. From an original weakness in his eyes, he could not long continue reading or writing, without frequent cessation, or relieving them on some surrounding objects. His knowledge of the great and leading doctrines of religion however was correct and solid; and, what was of infinitely greater importance, he believed their truth, and felt their sanctifying influence. He often said, he had no talent or taste for metaphysical discussions, or for unravelling the mazes of polemical theology, or Biblical criticism; yet he was able to "give a reason of the hope that was in him;" and when occasionally called upon to argue, or to defend the truth, he would frankly and in good humour say, 'I make no pretension to erudition, but I am a man of observation;' and he would often shut up the discussion by narrowing the field of controversy, in appealing to stubborn facts, and scripture authority. As to controversy in the pulpit, he never thought that its proper place; or even deemed it prudent or expedient to attack some heretical views, which were about to be embraced by some of his hearers, or a few local prejudices of others, whose vanity might be gratified by bringing them into notoriety, or their pride hurt by personal allusions. He would rather act on John Newton's plan "that in beating *down* error, the safest and the surest way was by preaching *up* the truth."

Though a practical preacher, he was by no means

a casuistical or deeply experimental one. There were indeed few ministers in the church who enjoyed greater opportunities of knowing Christian experience, in its early stages especially, from the lips of those whose minds were exercised by the power of the truth, and who resorted to him for spiritual advice and comfort, as well as from some aged Christians, whose fellowship he enjoyed at Inverness; yet he never reckoned it his duty to enlarge much upon it in public. In this he conceived he was justified from the different examples or specimens of the preaching of the gospel recorded in the Acts of the Apostles and Epistles. While he endeavoured to obey the command "Go and preach the Gospel to every creature," and made the great doctrines of the Gospel bear on the principles and the character, he found it more profitable to his hearers "and it was proved" under his own ministry, and that of other highly honoured servants, to be attended with blessed consequences. He preferred in such cases to endeavour to resolve doubts and fears privately. The burden of his public addresses to inquiring sinners, was in the words of the evangelical prophet, "Look unto me and be ye saved, all the ends of the earth, and even aged and experienced Christians he exhorted to "go forward." Such was *his* method, but as some readers may feel desirous of knowing his views more particularly of preaching the Gospel, the author shall here transcribe the following extract of a letter in answer to another from a clergyman of his acquaintance, who had written to him of some pleasing symptoms of religious concern soon after the Sacrament was dispensed, and where he and the honoured clergyman so frequently alluded to in the former part of the memoir had assisted.

“Inverness, 16th November, 1824.

“I am happy to find, that there are such promising appearances among your people. I trust the interest will continue, and that you yourself will feel a more powerful excitement in addressing them with the free offers of the Gospel, and in earnestly pressing upon them the *immediate* and cordial acceptance of these offers. When I was in the south, I found that this plan, ‘Preach the Gospel to every creature,’ was the most effectual, and I may say the only means of leading sinners to concern. When the terrors of the Law were denounced, you could even see the countenances of the hearers cased in armour, and when description of character merely was the subject of discussion, you might discover their judgment employed, and their time engaged in making discrimination; but when the commanding influence of the Gospel in its free offers to perishing sinners, as sinners, was charged home on their consciences, it was *then* I observed effect produced. Often have I thought of that passage, Rom. i, 16, that it is ‘the Gospel of Christ,’ and nothing else but the Gospel, ‘is the power of God unto salvation.’ Try this method with them, while there is any appearance of interest. Press the acceptance of the *Gospel*—by all the solemn and awful misery of those who refuse it. Urge it on their acceptance—by all the winning arguments of its richness, its freeness, its love, its suitableness, its efficacy, and their interest in it. Bring these things near to their consciences, and you will find that these are the truths which will meet the heart, and awaken the most hardened conscience. ‘And I if I be lifted up will draw all men unto

me.' The interest shown will excite your own mind, and the word of God will furnish you with arguments, motives, and inducements in the important work. Urge upon them the immediate acceptance of the free offer of the Gospel, and you may look for the promise.

“ But I forget myself, I seem to be sermonizing, and perhaps dictating, to one who knows these things already. I assure you it is from the interest I feel in what is appearing among you, that I have written this; and I think, had I an opportunity, I would readily go and see you and your people, and I trust I would be the better for it. We are here so much accustomed to the *terrors* of the Gospel and to its *free offers*, that they fail to produce effect: and I know not a situation more discouraging, than addressing a people of that description: Notwithstanding I trust, there has been more than one instance even in *Inverness*, since I came here, that have had their consciences awakened, but alas! the *dense mass* of careless sinners and of formal professors that meets me every Sabbath seems often to my view like a wall of brass—impenetrable. The Lord hasten the day, when the walls of Jericho shall tumble down at the sound—even of the ‘rams’ horns.’ ”

As a preacher of the Gospel, several have excelled him in originality of thought and plan, in copiousness of illustration, and elegance and correctness of language; but there were few who exceeded him in earnestness and faithfulness, in “declaring the whole counsel of God.” With him, there was no studied effort of style or manner, to gratify the taste, or soothe the ear of the mere intellectual hearer. His great aim

was to profit more than to please his audience, yet his manner in the pulpit, and the modulations of his voice, were natural, pleasing, and forcible; so that even casual hearers admitted that he spoke as one in earnest, who felt deeply interested in the subject—as one “anxious that his hearers should feel it too.” It was a remark made to the author by an excellent clergyman who knew him intimately, and heard him pretty often, that in hearing some excellent preachers, while he admired the talents displayed in the plan, the discussion, or the manner of one—and the fervour and eloquence of another; yet in hearing him, he said, he felt his thoughts uniformly directed to the *subject* on which he preached. The man and the manner were lost sight of by the importance of the message he delivered. Indeed there were few preachers of whom it might be more said, that his great and simple object—his humble endeavour—was to imitate the Apostle when he said, addressing the Corinthians, “by manifestation of the truth to every man’s conscience in the sight of God.”

He was generally textual in illustrating and discussing the portions of Scripture he selected for preaching; and was not satisfied with himself or others, if the leading thoughts were not expressed in, or legitimately inferred from the text. In the conclusion of his subject, he was particularly practical, and seldom or ever failed to address severally, the careless—the inquiring—and the advanced Christian; and though this practice might appear often commonplace to his regular hearers, and at times to himself; still he deemed it his duty not to neglect the varied classes of his audience: and his concluding exhortations were frequently truly pathetic and impassioned; he ap-

peared then as one unwilling to part with his subject, or those he addressed, without gaining their consent, and making it the subject of their earnest—their immediate consideration.

From the untoward circumstances in which he was placed the first year of his public engagement as a preacher, as well as from the general weakness of his sight, he could not well write out his sermons: but he seldom or never preached without writing down his plan on an 8vo leaf, in short hand, which appears to be simple and natural, and drawn out in a few particulars, with logical accuracy; and to the plan as written he uniformly adhered. His expositions or lectures he never wrote.

Though he and the other respected and excellent clergymen who were in the habit of officiating in rotation on the Sabbath and the Thursday evenings in the chapel, were gratified in seeing so many attending, especially of the Gaelic congregation, still he desiderated much the want of influence seen, or effect produced by the preaching of the Gospel. He was afraid that a great proportion were satisfying themselves with the mere *hearing* of the word, and making it a convenient pillow for conscience to repose upon—a discharge in full, as it were, for the neglect of the weightier, more essential, and practical duties of Christianity—the personal and relative duties of life—the “doing justly, the loving of mercy, and walking humbly with God.” They appeared, as he termed it, “*sermon proof*.” And though he deemed it his duty to preach in his turn on Sabbath evenings, as many family-servants especially, and others who might be prevented from attending during the former part of the day, were present; yet he often wished

that some of his pious and more influential people would superintend more efficiently, the religious instruction of such as had no access to parental instruction, or had no pious examples at home. He accordingly, for several years, made it a habit, when not officially engaged, to visit some of the Sabbath schools, and places where the Scriptures were taught--being aware that there were comparatively few who could derive much instruction from preaching, unless previously trained in scriptural knowledge. This previous training of youth he compared to the preparation of the soil, by the farmer, before sowing the seed, and without which he could not expect the ground to prove productive. At these Gaelic Scripture reading schools, he had the gratification of seeing several instances of young people brought to think seriously; to have their minds not merely *passively* affected and instructed, by the public preaching of the word; but led to employ their minds *actively*, from the catechetical exercises he used,—to have, as it were, the *latent* energies of their own minds called forth, so as to understand doctrines, and see the necessity of feeling their practical influence on the conduct. These schools he established or countenanced were particularly useful to young adults, who came from the country for work, or as out-servants. He felt much interested in their cases, several of whom had no friends before them, and whose simple habits were in danger of being contaminated by the influence and example of those with whom they might associate. To some of these he acted the part of the good Samaritan, not only warning them of their danger from moral maladies, by which they

were surrounded, but by imparting to them the only sovereign recipe for spiritual health—namely that pointed out by the Psalmist, Psalm cxix, 9. “By what means shall a young man cleanse his way? by taking heed thereto, according to thy word.”

Another door of usefulness which he opened to himself was, the lending out of suitable books—to the young especially—and such of his congregation or acquaintances as could receive benefit from them, of which he had a large and select number. The author finds, by a list he kept, several hundred issues, which in several cases proved a counteractive to light reading, or to books tinged with error or heresy. These silent monitors, in some instances, told more on the principles and character than any thing he might advance either in public or private.

His visits to the sick and the dying were deemed peculiarly seasonable, faithful, and consolatory—especially to such as he had seen, or who had visited him, under feelings of religious concern. In this very important and delicate part of ministerial duty, there were few who exceeded him in tenderness, fidelity, and judgment. His former experience at Lochtayside trained him to it. Their confidence he never betrayed, and to his judicious advices several have ascribed their continued steadfastness, as well as the first dawn of religious comfort.

These and the several active duties of his ministry he endeavoured faithfully and conscientiously to perform, as well as what may be deemed, in some respects, the *secular* duties of town ministers; such as attending meetings, committees of public societies for religious, philanthropic, or educational purposes, &c. &c.

He appeared to the writer of these pages, and to several others, who were intimately acquainted with both the father and the son, to have inherited in a great measure, that vivacity of disposition and cheerfulness of manner which were so marked in the former; and to have resembled him also in his uprightness of principle, his integrity, independence, and decision of character—attempered with that modesty and good-humoured pleasantry which made his company desirable and relished by almost all who cultivated his acquaintance—even by such as made no pretensions to, or profession of religion. In mixed company, he generally avoided the introduction or discussion of serious subjects, which from experience he often found, from the manner of doing it, the reverse of “ministering grace to the hearers.” He would rather glide into conversation with those around him, on those subjects on which they appeared to be most conversant, on which he would endeavour to graft some moral maxim or divine precept; or parry off what he could not approve of, by some jocular or humorous expression or anecdote. And though some serious persons “could not all receive this,” or find it their duty to imitate him; yet the author has often heard him say, that his conduct in this respect had often disarmed prejudice, and opened to him doors of usefulness to the preaching of the Gospel, and recommending his Master and message, in places which otherwise would have been shut against him. As he possessed naturally a considerable share of acuteness and discrimination of character, his prudence and good sense dictated to him how far he might go without betraying his Master’s cause, or compromising his principles to expediency.

Though gifted with conversational powers in no ordinary degree—tending much to edify and please—yet in the company of senior clergymen, of superior mental or spiritual attainments, he was particularly modest, respectful, and submissive; and could scarcely be prevailed with to officiate in their place, unless imperiously called upon, by a sense of public or professional duty: of his own actings or sayings he never would wish to speak: And among his inferiors, he neither affected singularity of manner nor assumed any superior sanctity of character: All appeared natural, frank, and honest.

Love of order was also a marked feature in his professional and private character. This he observed he found of great advantage in aiding his memory and redeeming much precious time. On the blank leaf of his skeletons and notes of sermons he uniformly marked the date and the place where the sermon was delivered, as well as in his diary, where he also recorded in an opposite column of remark, his own feelings or experience, whether he had much liberty in the delivery, or was much straitened—or the effects produced on his audience. Indeed to such minuteness did he carry this, that he had every item of his expenditure regularly marked, his accounts annually balanced; and all his letters, to which he might have occasion for future reference, and accounts, regularly filed and docketed for each year; as if he had been trained to the details of a counting house. In this habit he persevered to the last. This circumstance, though it may be deemed trite to mention, is recorded not so much with a view to exhibit its importance in itself, as to note its influence on the moral feelings

—the want of a due attention to which has often occasioned vexation and painful feelings to many excellent individuals, and proved even a loss to society. To the neglect even of a linch-pin have been often attributed the delay and disasters of a journey.

Without however entering into a further detail of his public duties, or the private and personal excellencies of his character, by which he acquitted himself honourably and usefully, the author hastens now to mention the conclusion of his highly honoured and faithful labours.

In August 1832, he paid his annual visit to Breadalbane, and assisted at the sacrament at Glenlyon, on the 26th, and on Tuesday thereafter preached at Ardeonaig. During this visit, he felt his spirits a good deal refreshed, as he generally did on similar occasions; and it appears it was a source of joy and refreshing to a goodly number from different parts of the country, who cordially welcomed him as a messenger of good tidings. On his return home on the 31st he found that the mysterious and awful visitation of the cholera—which he always anticipated would, in its alarming and desolating course, visit Inverness—had broken out. The first decided cases appeared on the 24th. On the Sabbath following, the 2d September, he improved the visitation by preaching in the forenoon from Ps. cvi, 29, “Thus they provoked Him to anger with their inventions; and the plague brake in among them.” In the afternoon, from Joel, ii, 14, “Who knoweth if He will return and repent, and leave a blessing behind Him, even a meat offering and a drink offering unto the Lord your God”—subjects peculiarly appropriate. On the first appearance of this awful disease, and during its pro-

gress, the feelings excited in the minds of the inhabitants, and depicted in their countenances, none could adequately describe but those who were eye-witnesses. The common sympathies of our nature with those in affliction, and the ties and tender affections of friendship seemed, in some cases, to be totally cut asunder,—all seemed to be absorbed with their own individual cases. Several families fled to the country. Though rather timid and sensitive as to visiting the sick, in cases of contagious fevers, he deemed it his duty to remain at his post, publicly and privately exhorting his people to improve the visitation. Prayer meetings were frequent in various quarters of the town, each night, in places and by persons of whom it could not be said that “prayers were wont to be made.” He united with them, entering in some measure into the spirit as well as unto the letter of the noble and patriotic resolution of Nehemiah, “should such a man as I flee?” as will be seen in the following extract of a letter which communicated to the writer his unlooked-for and much-lamented death. It was written by one of the managers of the chapel, whose friendship and fellowship with him whose death it records were endeared by more than earthly ties, and whose spirit is now rejoicing together with his.

“Inverness, 8th September, 1832.

“My dear Friend,—I feel it a very distressing task to have to communicate to you the melancholy tidings of the death of your very dear brother, and our very dear friend. He returned to Inverness from Glenlyon by the Caledonian coach, on Friday night

last, in his usual health and spirits, and preached two animated sermons on Sabbath—very applicable to our present situation—went about on Monday and Tuesday as usual, and attended a prayer meeting with us on Tuesday evening, when he appeared to be deeply impressed in prayer. He was taken ill at 3 o'clock on Wednesday morning, since which time he was constantly attended by Doctor Bailie (late of India) and doctors Nicol and Fraser of this town; but their exertions were of no avail! Our valuable friend died at ten minutes to 2 o'clock (*p. m.*) yesterday, and was interred in the Chapel yard burying ground at 1 o'clock this afternoon. His death is an awful visitation to this town, and is the cause of much distress to all who knew him. The feeling of consternation in Inverness is undescribable!—every one expecting his own case to be the next—and I cannot but feel grateful to God, when I open my eyes in the morning without alarm. We have cause to rejoice that many among us are alive to it, and meet for prayer in every quarter of the town night after night. That the Lord may be gracious, and spare sinners until they are made acquainted with 'His Son, which is life eternal,' and that you and yours may be supported from Heaven under the present heavy trial, is my ardent prayer. I am &c. Alexander M'Kenzie."

Subsequent information from a friend also stated, that during his illness his mind was generally collected; yet that owing to the stupor and spasms that were symptoms of the disease, he often could hardly reflect, or connect a thought, but at intervals. His

mind however was meekly submissive, and resigned to the will of Heaven, if it should please God that by this visitation he should be called hence. To a friend who mentioned to him he hoped he would recover, he replied, "We are not warranted to expect miracles,—the overrulings of the Almighty God are in accordance with the course of His providence." After some time he added "as a man, as a minister, I have had many comforts—on this however I would rest, He is a just God and a SAVIOUR." To the doctor who came in soon after, and whom he immediately recognised, he said, "I gave orders to keep me awake this night, if the stupor and sleep should continue." The doctor remonstrating against this, he answered in his usual firm and decided manner, "it is an awful thought—an immortal soul going into eternity, in a perpetual stupor of sleep! To the Rev. Mr. C—— who also adopted the truly heroic resolution of Nehemiah, and whose affectionate and assiduous visits were so consolatory, he said after prayer, "Tell my people—tell them—to make sure of an interest in Christ—that a death-bed is not the time!" The last words he was heard to utter distinctly, to a pious visitor, were "Now is the need of Christ!—how precious." The fatal symptoms of the disease were now rapidly hastening his end. In a few hours he gently reclined his head, and his spirit was received by God who gave it! "Precious indeed in the sight of the Lord is the death of his saints. Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labours, and their works do follow them."

Such was the means which God, in a mysterious dispensation of providence, saw meet to call his servant to himself. Every thing which medical skill could administer, and the affectionate and assiduous attention of an only and beloved sister, and her husband, with whom he lodged, could effect, proved of no avail. The set time, and the manner, which God in his inscrutable wisdom appointed, had come, when he must “finish his course, and render an account of his stewardship. Blessed is that servant, whom his Lord, when he cometh, shall find so doing.” While this dispensation verified in his case, that the “same event happens to the righteous and to the wicked,” it was calculated to prove a loud warning to all—to saints as well as sinners, to “watch and pray.” Hitherto the deaths by this awful and appalling complaint were confined chiefly to those in the humbler walks of life; but when the melancholy tidings of his death were made known, the feeling of alarm became still more deep and intense among every class of people. As the mournful procession conveying his remains was passing along next day—while the minds of the alarmed inhabitants were revolving their own individual cases—many of his tenderly attached congregation gave vent to their sorrow when they saw their beloved pastor called so suddenly and unexpectedly. They would no more meet his cheerful countenance in his walks of usefulness, or hear his truly faithful and affectionate exhortations. They viewed themselves now “as sheep without a shepherd.” An air of desolation and of sorrow was visibly impressed on every countenance—and every heart seemed as if oppressed with a sense of

its loss. A considerable number still survived, in whose view his appearance is yet fresh, and who cherish a pleasing remembrance of his virtues and exhortations.

But it was not in Inverness alone, and by his own tenderly attached congregation, that his death was deplored. It was felt as a public loss—a great breach in the walls of our Zion—by many well disposed persons in several neighbouring parishes around, where his character was known and his occasional ministrations were much appreciated on public sacramental occasions. This was particularly the case in Breadalbane (where, as already adverted to, he had paid a visit a few days previous to his death) as will appear from the following extract of a letter from a correspondent from whom the author has given several interesting extracts in the former part of the memoir. “The general feeling of regret which was excited by Mr. Findlater’s leaving Breadalbane cannot be described—it cast a gloom over the minds of many, which I am persuaded has not been removed in this world. The sorrow and sadness cannot be compared to anything but the wail of the widow or the orphan above their dead!” He also adds, “Mr. F. was in the habit of visiting Perthshire once at least every year, from the time he left Breadalbane till his death. Such visits kept alive upon the minds of many, the days and the years that were gone? He assisted and *presided* at the Sacrament at Glenlyon ten days before his death. This circumstance rendered the tidings of his demise still more affecting; for perhaps there was nothing manifested on any of his former visits, or preaching, so near akin to the

“days of espousals” as on that occasion. I trust it is no exaggeration or presumption to say that the mourning felt was as the “mourning of Hadadrimmon in the valley of Megiddo—for the land mourned every family apart”—the men and the women speak of *him* in their lamentations to this day. The text from which his action sermon was taken was Ps. l, 5: “Gather my saints together unto me; those that have made a covenant with me by sacrifice.” There are several still living who have a vivid recollection of the impressive and pathetic exhortations given at the time, nor did he probably, or they anticipate, that in some of the observations made on the Lord’s gathering the souls of his people to Himself, as in several instances he did of late, he himself should be “gathered so soon to his fathers.”

The melancholy event was very affectionately and pathetically improved in the Chapel, by the present excellent and respected incumbent of the first charge, to a deeply-affected audience—who testified their respect to the memory of their minister by appearing in deep mourning for several weeks—and for some weeks thereafter, by the excellent clergymen who regularly or occasionally officiated during the vacancy. His remains are interred in the family burying ground of his brother in law,* near the principal gateway in the Chapel yard, bearing the following inscription:

* Mr. William Robertson lately a merchant in Castle Street.

IN MEMORY
OF
THE REV. ROBERT FINDLATER,
MINISTER OF THE INVERNESS CHAPEL OF EASE, WHERE
HE OFFICIATED 11 YEARS AND 4 MONTHS.
HE DIED 7th SEPTEMBER, 1832, IN THE 46th YEAR OF HIS AGE,
AND THE 25th OF HIS MINISTRY.
HE WAS BY THE MYSTERIOUS VISITATION OF PROVIDENCE
CUT OFF BY CHOLERA, DURING THE TIME IT VISITED
THIS PLACE, IN THE COURSE OF ITS DESOLATING
CAREER OVER A RUEFUL WORLD.
HE DIED
IN THE MIDST OF HIS USEFULNESS,
DEEPLY LAMENTED BY HIS ATTACHED CONGREGATION,
AND BY THE PEOPLE OF HIS FORMER CHARGE AT LOCH-
TAYSIDE, AMONG WHOM HE ZEALOUSLY
AND SUCCESSFULLY LABOURED
ELEVEN YEARS AND TWO MONTHS.
HIS
SOLEMN EXHIBITION OF THE TRUTH,
AND EARNEST APPEALS TO THE CONSCIENCE OF
HIS HEARERS WERE EMINENTLY BLESSED BY HIS
LORD AND MASTER.

CONCLUDING REFLECTIONS.

IN drawing this Narrative of Revival of Religion, and the labours of the subject of this memoir, in Breadalbane, to a close, the following reflections are naturally suggested. We are called on, in the

1st place, to admire and adore the *sovereignty of Divine grace* in the gracious and powerful influences of God's Spirit manifested,—whether we take into consideration the means employed in the work, the time, or the particular locality to which it was chiefly confined. It is the part of true and enlightened philosophy—while it excludes from its creeds *fortuitous* events—to trace effects to causes. Observation, experience, and science, are often safe guides, in unravelling many of the mysteries of creation; and facts which have been inexplicable to ordinary minds, have been accounted for by inductive reasoning, and experiments in science, and found to be the effects of certain continuous laws—the uniform tendency of which, in as far as they can be ascertained, is to produce certain known and palpable effects: but farther the light of reason and the discoveries of modern science cannot penetrate. The true nature or origin of these causes or laws, however, must be ulti-

mately traced to the *fiat* of an unseen and omnipotent Being, who sustains the material world, and rules over the present condition, and future destinies of mankind, as to their physical, as well as spiritual existences; so that even true philosophy, the higher it ascends, must, in the end, lead us to resolve the unknown intricacies of mind, as well as of matter, to the sovereign will of Him who is “wonderful in counsel and excellent in working,—who doth according to His will in the armies of heaven, and among the inhabitants of the earth—whose hand none can stay, or say unto Him What doest thou?” Without however the light of revelation, and a belief in its doctrines as our guides, all human speculations and reasonings will only end

“In wandering mazes lost.”

Yet while we are taught to attribute Omnipotence to Him who is above all, and whose kingdom ruleth over all, it is through the instrumentality of human agency, that the sovereign purposes of His will are accomplished, in the moral and spiritual regeneration of mankind. And while we are permitted to trace a beautiful and sublime analogy in His works and providential government,—in the adaptation of means and the honouring of them to accomplish the end in view,—still, we must acknowledge His sovereignty in selecting the instruments—and these often the most unlikely in human estimation. The personal history of those who were instrumental in working out deliverance for His church, in different ages of the world, clearly shows this—the calling of Abraham—the appearance to Moses—the anointing of David—and the choosing of the Apostles, while pure acts

of the sovereignty of God, as to the persons to be employed, for the accomplishment of His purposes; yet, they are qualified and trained by their gifts being consecrated for His service. The same analogy is still observable.

Without, however, "limiting the Holy One of Israel," as to the agents He employs in His service, we find that those whom God "delights to honour as fellow-workers" with Him have been effectually called to be partakers of the faith of the Gospel,—have experienced its converting and sanctifying influence on their own minds, previous to their being honoured as instruments of revival. The history of religion as recorded in Scripture confirms this, and it is corroborated by every authentic record of revival in the church of Christ since the age of the apostles. We are not, however, to suppose, that their personal sanctity of character, previous training or gifts, devotedness, fervour, faithfulness, or an inherent power, we may suppose them possessed of, can effect such a mighty change, as to persuade sinners to the faith of the Gospel. To such even, God shows the sovereignty of His grace as to the time and manner, as well as the instruments He chooses, and convinces them, that it is not by might, nor by power, but by His Spirit He worketh: even an inspired apostle asserts, that "Paul may plant and Apollos may water, but God giveth the increase."

2. The same act of sovereignty must be acknowledged, and the same analogy traced, as to the *subjects* of revival. God, in imparting spiritual blessings, often acts as in the natural world,—they are free and sovereign, like the rain that comes down from heaven.

“I caused it to rain upon one city, and caused it not to rain upon another city,” says the Lord by the prophet Amos, iv, 7. We can only resolve such manifestations of the divine will, in the words of our Saviour, Matth. xi, 25: “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; *for so it seemed good in thy sight.*” This will appear evident from the facts stated in the preceding narrative. Though the Lord was pleased to give “testimony to the word of His grace,” soon after the subject of this memoir was settled in the Mission, and honoured his labours, in seeing the “first fruits” of that glorious harvest he was afterwards privileged to see gathered under his ministry, yet of these there were comparatively few who were his special charge, or who enjoyed the benefit of his faithful and incessant labours, and pious consistent example. The revival was chiefly confined to one particular locality—Glenlyon, a distance of from six to sixteen miles from either of the preaching stations he occupied. Instances of a similar nature have been seen, and still exist, in parishes highly privileged by the faithful preaching of the Gospel; where strangers from less favoured parishes have been awakened and edified—to whom the word preached has proved a “savour of life unto life,” while to the bulk of the parishioners it has been a “savour of death unto death.” Their cases resembles that of the ten lepers healed by our Saviour; none returned to give thanks but one, who was a *stranger*.

It is to be feared, that not a few professing Christ-

ian congregations satisfy themselves with the external privileges of sitting under a Gospel ministry, secretly gratified with the opinion formed of the orthodoxy, zeal, and talents of their minister, and pleased with the incense of popular applause offered him by the public, which is frequently taken as complimentary to their own discernment; which spirit, if not balanced by great humility, or sifted by trying providences, may prove alike dangerous to speaker and hearers. To both, the well known lines of Cowper it would be well to bear in mind—

“ Ah spare your idol, think him human still.

Charms he may have, but he has frailties too !

Doat not too much, nor spoil what ye admire.”

They are proud of their minister, and feel at ease in Sion; and to many of them his solemn and faithful exhortations prove only as they did to Ezekiel's hearers, Ezek. xxxiii, 32: “And, lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.” They seem with all their spiritual privileges to act almost from the same principle with Micalah, Judg. xvii, 13: “Now know I, the Lord will do me good, seeing I have a *Levite* to be my priest.”

3. Though God, in the sovereignty of His grace, is sometimes found of them who seek him not, yet we generally find, that when He has designs of mercy toward a people, He leads those who obtain it, *earnestly to desire and pray for it*. The same analogy is discernible in spiritual as in temporal mercies. They are to be sought, and diligently inquired after. The Lord was to magnify the riches

of His grace, and to fulfil His promise, in restoring the captivity of backsliding Israel, yet in accomplishing this it was to come to them through the sanctified channel of prayer. "I will," says He, "be inquired of by the house of Israel for these things:" And though His thoughts toward them were thoughts of peace, and not of evil, to give them an expected end," yet He was to be found of them when they would "*call upon Him, and seek Him, and search for Him with all their heart.*" Jer. xxix, 11—14. A similar disposition of mind was exhibited in the cases of those who were the subjects of religious excitement and revival in Glenlyon and some contiguous districts. The commencement of religious inquiry is often small. It is compared to "a grain of mustard seed—to a little leaven, which a woman took and hid in three measures of meal till the whole was leavened." This was exemplified in the revival in this place. The inquiry was confined at first to *one* individual, who, for upwards of two years before, often walked alone over the hill of Lawers, in search of that spiritual pasture which he found more congenial to his taste and feelings. Finding another "like-minded," they conversed together, and were encouraged to continue in their inquiry. Their example led others, in a short time, to "go and see." Ere long, they formed an interesting group of young inquirers—"asking the way to Sion with their faces thitherward." On these occasions, we may well suppose that the language of their feelings at least would be, on every returning Sabbath—"How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of

good, that publisheth salvation," and would be ready to adopt the simple and beautiful lines of Watts:

"To-day with pleasure Christians meet
To pray and hear the word
And we will go with cheerful feet
To learn thy will, O Lord;"

and on their return, adopt the language of the same Christian poet, and say, "We have been there and still would go." And without any unwarrantable allusion or accommodation, the author may assert, that the feelings and actually the language of the preacher was, that he esteemed it as a "beautiful" and most interesting sight to see the group either descending or climbing the hill, in order to hear the tidings of salvation. The consideration of the distance they travelled—(some of them ten or twelve miles)—the object they had in view—their arrested attention—and the emotions he saw excited in their countenances—would naturally quicken his zeal, and lead him to greater diligence in preparing and fervour and interest in delivering the message of salvation to such as thus came *hungering* for the bread of life. In the case of the individual alluded to, and the little but increasing band who accompanied him, was verified in some degree the promise made to the church, Is. lx, 22: "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in His time." They acted like the lepers at the gate of Samaria, who went out to the Syrian camp, it was a time of good tidings, and they felt anxious to convey these to others, by which their numbers were gradually increasing—so that a goodly number could shortly adopt the language of the Jews of old, Zech.

viii, 23: "We will go with you, for we have heard that God is with you." These youthful inquirers came with the docility of children, anxious for information, and wishful to know more clearly the way of salvation—not to judge or dispute, or with itching ears, but to be impressed and edified: and it is when a similar disposition is manifested by the hearers of the Gospel, that the word preached promises to prove effective in impressing the heart and actuating the conduct. The following extract of a letter from one of these inquirers expresses the feelings cherished by not a few who accompanied him—he is now a respected and faithful labourer in the church. "Well do I remember," says he, "the time when I could hear the Gospel preached at Lochtayside, with as little suspicion that there might be any error, as though the preacher were inspired: and though this arose partly from ignorance at the time; yet I have not the least hesitation in thinking that I profited more at that time than when the case is otherwise: So that I am firmly of opinion, that there may be many a poor soul in a remote corner, who if within the reach of the means of grace, feeds more plentifully upon the bread and the water of life than the most refined philosopher, though possessed of saving grace, if he devotes more of his time to the pursuit of speculative knowledge than to self-examination."

Questions of more vital importance than those which subsequently agitated their minds occupied their thoughts and affections; at this time they were those uttered by the thousands on the day of Pentecost, and by the jailor at Philippi, "What must we do to be saved," or those of Paul, at the time of his

conversion, "What wouldst thou have me to do?"

While questions of this nature were thus revolving in their minds God was mercifully pleased, in his over-ruling providence, to send them faithful servants, who were instrumental in showing unto them the way of salvation. The promise was verified to their happy experience, "I love them that love me, and those that seek me early shall find me," Prov. viii, 17.

4. That while it is a token for good to a people when the Lord sends the Gospel to a place, yet in making it effective to the conversion of souls, He generally makes use of *preparatory means*,—employs secondary causes in paving the way, as it were, for the chariot of the Gospel, when the great Redeemer comes forth in the public and solemn ordinances of his appointment "conquering and to conquer." There were such in the present case. The Scriptures were previously to, or about that time, extensively circulated in the native language,—schools were established,—religious instructions were communicated,—a young missionary was appointed, who zealously and prayerfully devoted himself exclusively to the work of the ministry, and who, though some pleasing omens of success attended his labours, yet humbly and modestly viewed himself as a mean to open the door, for the powerful and faithful exhibition of the truth, to other eminent servants of Christ, whose labours and success had been previously countenanced by the great Head of the Church in other places. While God was thus pleased to manifest such a glorious display of His grace in the public awakening in 1816, through the instrumentality of another, it conveyed important and salutary lessons

to him—it tended to humble him—to hide pride from his eyes—to acknowledge that divine sovereignty, as to the time and the instrument, to which Moses adverts, when the deliverance of the Jews from Egyptian bondage was about to be accomplished, Exod. iv, 13: “O my Lord, send I pray thee, by the hand of him whom thou wilt send.” And though God was pleased, subsequently, to give him a manifest token of His presence, in seeing the fruit of his labours, He showed that “the vision was for an appointed time,”—“as Christ told His brethren, when they wished Him to accompany them and His disciples, and to show himself openly at the feast, He answered, “Your time is alway ready, but my time is not yet;” and that, while prayerfully and faithfully labouring in the vineyard, “in due season he should reap, if he fainted not.” Gal. vi, 9.

Another most important and effective mean, that has been acknowledged in every age of the church, as paving the way to public revivals, is *prayer*. It has been already adverted to in the communications of the correspondents so largely quoted, that in the exhortations preparatory to the dispensation of the Lord’s supper the subject of this memoir solemnly called on his people, to pray fervently for the blessing of God to accompany the word preached. What he thus urged upon them, he and his assistants exemplified themselves. A few hours of the Friday of the sacramental week (on which day there are no public services in that country) were solemnly devoted to social prayer, reading and singing, suitable passages of Scripture, and to pleading for the Divine blessing on themselves and their labours, and for the

gracious outpouring of the Spirit, to make their ministrations effective, in reviving His own work on the occasion, and throughout the world. The writer of these pages enjoyed the privilege of witnessing and uniting with them, and one or two Christian friends at the time, and still cherishes a pleasing and hallowed remembrance of the exercise. They were of "one heart and of one way"—"they continued with one accord in prayer and supplication." And it reminds him of the most pleasing and practical comment of Ps. cxxxiii: "Behold how good and how pleasant it is for brethren to dwell together in unity," &c. There indeed the Lord commanded the blessing. He was pleased to give testimony to the word of His grace. The unction of spirit, as well as the fervour and faithfulness of the preachers, in delivering the message of reconciliation, was accompanied with a commanding and pervading influence. The arrested and often suffused eye indicated the deep emotion of the heart, so that thus was verified in many instances what the apostle adverts to as the effects of prophecy or preaching, 1 Cor. xiv, 25: "And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."

And here the writer would earnestly call upon his brethren to imitate their example, and to unite together in social prayer. When special blessings of revival are so much required, special seasons for prayer must be set apart for the purpose of seeking them. And if temporal blessings are sanctified by the word of God and prayer, surely spiritual blessings are to be solicited and obtained through the same ap-

pointed and consecrated channel. God will be inquired of by the house of Israel, even for those blessings which He in His sovereign mercy and grace imparts.

5. When called by God in His providence to *extraordinary duties not anticipated*, we are warranted to expect *extraordinary help from God*. This is illustrated in the case of the subject of this memoir being called to preach on the 23rd November, 1817, formerly noticed, when, from Mr. M'Donald's known punctuality to engagements, he looked for him up to the very hour of public worship. We may easily conceive his anxiety on the occasion, both on his own account, and his sympathy with the feelings and expectations of the great multitude—consisting of about 4,000 people—who came with the view of hearing another. He felt, we may suppose, in some degree, like the disciples,—with only a few barley loaves and fishes, which they were commanded to break and divide among the 5,000,—when they said, “What are these among so many?” John, vi, 9. The Lord was pleased, however, in a sovereign and merciful manner, both to him and to the people, to grant His gracious presence on the occasion, and he was directed to a portion of Scripture than which there were few more suitable. Many of them, like John's hearers, were in a state of excitement and serious inquiry. They came out a great way to hear the Gospel faithfully preached; and though disappointed in their expectations, as to the *man* who was to address them, they were not so as to the *object* they had in view. They came hungering for the bread of life, and they found, to their happy experience, that the Lord was

able to “save by few as by many,”—that “He satisfieth the longing soul, and filleth the hungry soul with goodness.” The great Head of the church manifested the sovereignty and the riches of His grace towards this multitude, in a spiritual manner, as He did in a temporal manner to the multitudes who had followed Him into a desert place, “He was moved with compassion toward them,” knowing their object and inquiries, and He enabled the speaker to declare the truth with faithfulness and unction of spirit—made his tongue “as the pen of a ready writer,” and so that he, with the most impassioned earnestness and tenderness, addressed the various classes of his hearers, beseeching them to “Behold the Lamb of God who taketh away the sins of the world.” The Lord was pleased to make this sermon effective to many—it was a time of refreshing from His presence. But it would be no small presumption, and a tempting of God, to proceed in the same manner on *ordinary* occasions without previous preparation. It was a saying of a late eminent clergyman, as to his preaching and preparation for public duties, “I would never wish to serve my God with what cost me nothing.” Though the subject of this memoir for several years previously did not write his sermons; yet he seldom or never preached without having the plan written, however shortly, and to this plan he uniformly adhered.

6. The *subjects* preached upon, and which proved so influential in producing the revival, were the leading truths taught by the prophets and the apostles—“repentance towards God, and faith towards our Lord Jesus Christ.” The fundamental

doctrines of original sin, the demands of a righteous and holy law, regeneration, justification by faith, and the necessity of divine influences, were prominently brought forward, and faithfully applied. These and the various other doctrines connected with the Christian scheme of redemption were the subjects preached upon, and which God acknowledged, and will acknowledge, in every age of the church, to the conversion of sinners, and the edification of the body of Christ.

In looking over with attention the skeletons of the subject of this memoir's sermons, especially those that were marked in his Diary as peculiarly blessed to the awakening and conversion of his hearers, they were chiefly of a doctrinal nature and discussed textually. Instead of exhortations to various moral duties, and dehortations from sin, drawn from the excellence and utility of the one, and the deformity and evil consequences of the other, his aim was to erect the structure of moral conduct on an imperishable foundation, by leading his hearers to view their guilt and their pollution by nature,—the necessity of a change of heart,—new principles of action towards the formation of a consistent and holy character: and this he pressed home, by arguments, drawn from Scripture and experience, addressed to the consciences of his audience, accompanied with affectionate and earnest expostulations to all classes, directing them to the finished work of Christ as the only standing place on which they could build with confidence, be furnished with true motives to holy obedience, or relish the consolations arising from the gracious promises revealed in the Gospel. His object was to lead them to

see, that the tree must previously be made good before it can produce good fruit. His ardent desire constantly was, to win sinners to *Christ*.

In perusing the records of revival of religion in different ages of the church, from the day of Pentecost, it will be found that these very doctrines, and this manner of preaching them, were the honoured means that were blessed and acknowledged by the Spirit of God, in effecting a moral and spiritual regeneration of character. While “he convinces of sin, of righteousness, and of judgment, He will guide into all truth and sanctify through the truth.”

7. The *moral influence* consequent on the revival was particularly observable, and furnishes one of the strongest evidences in favour of the power of the Gospel, not only in impressing the heart, but in actuating the conduct. The strong excitement produced on the minds of the people consisted, not merely, in the embracing of new or abstract truths, eloquently and persuasively recommended to them; nor did it manifest itself only in an external profession or zeal for religion: Its effects were not merely of a negative, but of a practical and positive kind. While it taught them to “deny ungodliness and worldly lusts,” it taught them “also to live soberly, righteously, and godly,” which the preceding pages clearly testify.

Though the inhabitants of the country, as a whole, were not, comparatively speaking, marked for ignorance or immorality; yet the great bulk—with the exception of a few dissenters—had been, as in many other Highland localities, living entire strangers to the power and the sanctifying influence of the Gospel, which many of them professed; and not a few of the

youth had their time and their talents devoted to the pleasures and follies of life, and were guilty of open breaches of the laws of God, whom—with very few exceptions—the admonitions of word or providence had not hitherto tended to reform. They lived in a practical and virtual infidelity as to the vital truths of religion. No sooner, however, had the revival commenced, and the inquiry and excitement had become general among them, than its moral effects were manifest,—not only on the characters of those who were the favoured subjects of spiritual and divine influence, through the preaching of the glorious Gospel of Christ; but *indirectly*, by their example. It seemed for a time to pervade the community at large, and had a leavening influence on society. Such are the effects uniformly resulting from a practical experience of the power of the truth.

Civil enactments may be made to suppress immorality and to punish vice—schemes of benevolence may be put in operation to alleviate human wretchedness and poverty—and Temperance societies may be multiplied in our land—and they may have their use: but all these united will not remove the moral depravity; they only lop off some unsightly and luxuriant branches from the tree, which spreads its roots, and is prepared to shoot afresh. It is true religious influence alone that can strike at the root of moral evil, so as to produce the fruits of righteousness and true holiness. “Make the tree good and the fruit will be good. Do men gather grapes of thorns or figs of thistles?”

8. In perusing the narratives of revivals in different places, and in different ages of the church,

we find that in a greater or less degree they have been accompanied not only with deep mental, but also with strong *physical excitement* or *bodily agitation*, and even some partial and temporary aberration of mind—distressing not only to those who were thus affected, but also painful to the feelings of those who witnessed them. This was the case with a very few individuals at this time. Though in some cases exhibitions of this kind may be accounted for on rational and physical principles—from the circumstances of a weakly frame of body—predisposition of mind and body—the effects of sympathy, &c.; and while it is admitted that cases of this kind may occur, where the affections may be moved, and there may be a tumultuous agitation of the various passions and feelings of the mind, without the sanctifying influence of religion on the disposition and character; yet it would be contrary to all sound reasoning, and presumptuous, as well as against Scripture authority and well authenticated facts, to attribute such manifestations to superstition or fanaticism. That divine and sanctifying influences *do* accompany such manifestations none can disprove, and few will be so presumptuous as to deny, save those whose minds have been biassed by prejudice, or rendered callous by scepticism and infidelity. As “there are diversities of gifts,” so also there are “diversities of operations,” but “it is the same God that worketh all and in all.” And it does not become fallible men—indeed it would be but betraying their ignorance and arrogance—to pronounce judgment on the operations of Him who is a sovereign and omnipotent God, or to affirm, that because they are not consistent with our

experience, and previously conceived views of religious influence, that therefore they must be attributed to fanatical and delusive feelings.

In the moral government of God, His ways are often in the deep, and His paths in the mighty waters. We are fearfully and wonderfully made. Intricacies which no human wisdom or penetration can unravel meet us in almost every investigation of matter and mind. In judging of spiritual matters Scripture is our only safe guide. In perusing it we meet with analogous cases—of strong mental excitement and even bodily agitation—both in the Old and the New Testament, to strengthen our belief, and to regulate our judgment, provided we yield our minds to its teaching, and experience the force of divine truth. For we are not to suppose, according to modern rationalism—or rather concealed infidelity, that the sacred penmen of Scripture, in recording their own experience, or that of others, who felt the power and the influence of religion on their minds, spoke only in the language of metaphor or hyperbole. Take for example the experience of Job, of David, of Heman, of Habakkuk, of Paul, the jailor, and the three thousand on the day of Pentecost. The Gospel is said to be “the power of God to salvation,” and when its preaching was accompanied with saving influence on the minds of the Corinthians, it came with the demonstration of the Spirit and in power, and to the Church at Ephesus, and the apostle adds, chap. i, 19, “And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty

power?"* Neither are we to suppose that these manifestations of the power and influence of God's Spirit were exclusively confined to the apostolic age. The history of true religion, and revivals, in every age, affords abundant evidence of similar effects produced by the faithful preaching of the Gospel; and the personal history and experience of thousands still living can vouch for its truth. Indeed the reality of that man's religious belief is much to be questioned, who either denies, or has not had, at the commencement, or at some period of his life, an experience of strong excitement produced on his mind, from views of the glorious manifestations of the character of God—the demands of His law—the glory and grace displayed in the Gospel scheme of redemption, &c. "If the ministration of death and engraven in stones was glorious, how shall not the ministration of the Spirit be rather glorious?" &c. 2 Cor. iii, 7—11.

Such manifestations will, in general, be found to be more discernible, and perhaps more vividly felt, among a people who in their youth did not enjoy the inestimable privilege of religious domestic training, or had not been favoured with the faithful preaching of the Gospel, or who had arrived at years of discretion before religious subjects occupied their attention, and lived in ignorance or practical disregard of the truths and the ordinances of religion. With such persons the force of divine truth strikes on the understanding and the conscience with such freshness and power that it acts like a ray of light

* The critical reader will find an accumulation of the most expressive words in the original: το ὑπερέβαλλον μέγεθος τῆς δυνάμεως αὐτοῦ, &c.

newly admitted into a dungeon, discovering to the condemned prisoner, the surrounding horrors of his wretched abode, and exciting anxious and vehement desires to enjoy the light and the liberty without. Many excellent persons have known the authority of the command—have felt in their own experience what it is “to work out their salvation with *fear and trembling*, while it is God who was working in them, both to will and to do of His good pleasure.”*

9. The sovereignty of God must also be acknowledged not only as to the commencement of the work, but also as to its *continuance*. In the history of revivals in different periods of the church, they were not of long duration, seldom exceeding a period of two years. Though the Lord was pleased to give testimony to the word of His grace, and one now and then was added to the church of such as should be saved,” up to the time of the subject of this memoir’s removal to Inverness; yet after 1818 there seemed to be a suspension of divine influences as to the work of conversion. During the subsequent years his ministry was chiefly blessed to the comfort and establishment in the faith of such as had been previously in a hopeful state, and had continued to give evidence of a saving change wrought on their minds,—urging upon them the necessity of holiness, growth in grace, warning them against backsliding, and exhorting them to the cultivation of the Christian temper, and

* Such as may feel prejudiced or sceptical, as to the nature of the work, from such manifestations of strong bodily as well as mental excitement, would do well carefully to peruse the writings of that acute writer and master in reasoning, as well as eminent divine, President Edwards, especially his treatise “*On the Religious Affections*,” and his “*Thoughts on the Revival of Religion*,” subjoined to his Narrative.

attention to the personal and relative duties of life; this appears from the texts preached upon, and marked in his weekly diary of remarks.

Without presuming to give reasons for the Divine procedure in suspending or withholding those divine influences which He graciously vouchsafed during the above period, it may be remarked that while we are to acknowledge the sovereignty of God; so we are warranted to trace the same analogy, in His withholding spiritual as temporal mercies. When the Lord inflicted temporal judgments on Israel, it was on account of their backsliding, idolatry, and misimprovement of them. "Therefore," says the Lord by the prophet, Jer. iii, 3: "the showers have been withholden, and there hath been no latter rain." If the abuse or misimprovement of temporal mercies is often visited with sore punishment, how much "sorer" the punishment on those who resist and do despite to the Spirit of grace—who "grieve and quench" it—who know not the day of their visitation and do not improve it, though assured that His "Spirit will not always strive with man"!

This circumstance was fraught with solemn consideration, and calculated to convey salutary and humbling lessons and warnings, both to the honoured instruments that were employed in the revival, and to the people among whom such tokens of His gracious presence were manifested. While it was cause of rejoicing and encouragement to the former to see the fruits of their zealous and faithful labours, in witnessing the travail of the Redeemer's soul—so many children born in Zion; it served also to remind them of "joining trembling with their mirth,"—of being humbled more lowly in the dust before God,

—of more prayerful and simple dependance on the aids of His grace, and the influences of His Spirit, and to convince them that it is not of him that will-eth or of him that runneth, but of God that showeth mercy—not by might nor by power, but by His Spirit. It served also to remind the latter, that while there are visitations of *mercy*, there are also visitations of *judgment*, when spiritual mercies and privileges are not sufficiently improved, and acknowledged, God withholds those influences which are resisted, and deprives a people of those means and ordinances, which proved as times of reviving and refreshing from the presence of the Lord, and leads them to see their sins and backslidings, in the punishment He inflicts.

While they who sowed and they who reaped had cause for a time to rejoice together, yet the Lord was about soon to prove His own work. During the commencement and progress of the work, there was little opposition shown. The fort seemed as if taken by surprise, its gates were opened without any show of resistance, and the messenger sent to warn the inhabitants to return their rightful allegiance to the King of heaven, and their messages appeared to be welcomed with joyful acclamations: they said to each other, “How beautiful on the mountains are the feet of those who publish peace!” But the enemy who had usurped the rule over them, unwilling to lose his authority and control, had in this case showed his usual policy: he retired to his strong citadel, and endeavoured to effect by cunning craftiness, what he could not accomplish by might. Instead of appearing as “a roaring lion,” he assumes the garb of “an angel of light.” As divine influ-

ence had commenced the work and carried it on, so also spiritual agencies had been employed, to oppose and counteract its effects by presenting to the mind the varied temptations of the world, the flesh, and the pride of life, by means of which some who were promising disciples had "turned back, and walked no more with him." To adopt the parable of our Lord, Matt. xiii, 24: "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept the enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." Indeed in the absence of strong temptations, the seeds of corruption which are indigenous to the soil, will manifest themselves, even under the best cultivation.

Among the most effective means which the enemy of souls uses in places favoured with the preaching of the Gospel, in order to evade the force of truth, and to undermine its moral and sanctifying influences, is religious controversy, which has often proved a fertile source of declension of pious feeling and the cause of backsliding. The great adversary of the church, ever watchful to embrace every opportunity to oppose its welfare, after the shafts of open infidelity levelled at the temple of truth have fallen, as it were, pointless to the ground, changes his policy according to circumstances. He acts on the well known maxim of *divide et impera*, (divide and reign); and tries to disseminate error under the semblance of truth, in giving a prominence to subjects of minor importance, and a zeal in propagating them, so as to prove a decoy in diverting the atten-

tion from doctrines of more vital importance. Among those subjects which tended much to distract the attention of the young converts in Breadalbane, were disputes about church government, infant baptism, purity of church communion, assurance of faith, &c. While the subject of this memoir and the honoured instruments in the work, rejoiced in the preaching of the Gospel by some dissenters, and while they confined their exhortations to the great leading doctrines of repentance towards God and faith in our Lord Jesus Christ, yet when they perceived that ultimately the zeal of the dissenters extended to make them proselytes to their own peculiar tenets before they arrived at solid views of the truth, they were much grieved, and anticipated the evil consequences, on several promising inquirers.

During the progress of the revival, the young converts were preserved from enthusiastic or fanatical feelings; but soon after the first excitement, their tender minds were also a good deal unhinged, by an individual from a northern county, who professed a strong attachment to the standards and government of the Established Church. To his peculiar, and fanciful, and unwarrantable accommodation of Scripture facts and history to Christian experience, he added great professions of devotional feeling, sanctity of character, and a fancied discernment of spiritual feeling in others, from their first appearance. This man, instead of proving a "helper of their joy," tended rather to bewilder than to enlighten their minds. He declaimed with enthusiastic vehemence against dissenters, and for a short time had a few followers, but his character and views were soon made known,

and he left the country after a week or two's sojourning—or sorning rather—among them. The dissenters and he, being quite hostile, as to their peculiar views, though they in some measure neutralized each other, yet they proved stumbling-blocks to a few serious minds. If allowed to accommodate the passage in the way of illustration, these though opposite in views, acted like Simeon and Levi, when they came on the Shechemites while “sore,” and though the consequences were not equally fatal, still they paved the way for that declension of religious inquiry and feeling which were so very promising.*

It was also cause of deep regret, and a most humbling consideration, that the glorious work of Revival, which tended so much in its progress and consequences to elevate the tone of moral and truly scriptural feeling, should have been, in some cases, the subject of coarse raillery and almost blasphemous misrepresentation, by those who ought to have rejoiced in it as an omen of good, and returning mercy to our church and country: Such, whether clerical or layman, ought to beware—while misrepresenting or vilifying exhibitions of high-toned religious feeling—lest they meet with a doom similar to that of Michal, when she addressed David ironically, and reproached him for his extraordinary zeal in bringing back the ark of God, and subject themselves, their families, or their flocks to perpetual barrenness, as to any practical fruits of holiness. “They that honour God He will honour, but those that despise Him”—

* Since writing the above, the Author finds that some circumstances, exactly similar, occurred previous to the withdrawing of spiritual influences as stated in President Edwards' *'Narrative,'* see page 150 of that work.

His servants and service—"shall be lightly esteemed." And they ought to remember the solemn admonition of Paul to the Jews, Acts, xiii, 40, 41: "Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you." The Lord however maintained His own cause, preserved the souls of His saints, and raised up a goodly number, who have kept the word of His patience, several of whom are still living witnesses for the truth, who remember the years of the right-hand of the Most High,—look back with a pleasing and hallowed remembrance to the times and the seasons, the beloved companions and pastors of their youth. Many of them have gone to a foreign land, and still remember the songs of their beloved Sion, the city of their solemnities. But the greater number have since tuned their harps to sing the song of Moses and the Lamb, they have gone "to the heavenly Jerusalem and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, where they unite in ascriptions of praise to Him who loved them and washed them from their sins in His own blood, and hath made them kings and priests unto God and His Father; to Him be glory and dominion for ever and ever."

Lastly, The preceding memoir and narrative furnish us with a powerful and practical argument from experience for the *further extension of a Gospel ministry*. In the moral government of God, the most cursory reflection may discover, that events, in

themselves apparently of a trivial nature, but connected with a chain of circumstances in the providence of God, prove often the means of effecting the most important results—even the revolutions of empires. The same analogy may be traced, in the holy and spiritual guidance of His church in every age—where we must acknowledge not only sovereignty but the constant exercise of His superintending care—in overruling, with the most unerring wisdom, every event, and causing the most minute and most unexpected incidents, to work together for the manifestation of the divine glory, and the good of His church. It is interesting and instructive to take a retrospective view of the providence of God in this respect, as it regards nations and individuals; and it ought to lead us to the faithful and conscientious discharge of duty, leaving the results to Him who “sees the end of all things from the beginning”—who rules supreme over the highest intelligences and the most minute beings in the scale of existence. Who can calculate the amount of practical good—the cumulative results arising from small beginnings in the future and glorious extension of Christ’s kingdom? “Who hath despised the day of small things?” The kingdom of heaven is likened to “a grain of mustard seed, small as to its origin but important in its results. This may be exemplified in the preceding memoir.

The appointment of a young and humble, but effective missionary, by the Society for propagating Christian knowledge, to a secluded corner of the Highlands, was the means, under God, of paving the way for the preaching of the Gospel—both by his own labours and that of others. The Lord was

graciously pleased to countenance his labours. Not only were the moral consequences observable in a few isolated cases, in the conversion of sinners, and in the indirect but persuasive influence of these individuals on the community, in the respective spheres in which they moved; but are still influential: A few of those who were the favoured subjects of revival, and spiritual influence, are now called, in the providence of God, to be preachers of the Gospel—of those very doctrines by which their own minds were impressed and edified. Others, wherever providence has cast their lot, have carried about with them the influence, and are living evidences of the power of divine truth, on their disposition and conduct, which it is to be hoped is diffusing itself in their families, and in their respective localities; while the memory of others, who have died in the faith and the hope of the Gospel, and though dead still speak, is cherished with a pleasing recollection, thus furnishing the most powerful argument for the truth of religion—a holy life, or, if not in every case, a triumphant death—a good hope through grace, that they shall be acknowledged as His in the resurrection of the just.

Would that the legislators of our country, in these days of diffusive benevolence, and patriotic feeling, were to encourage the liberal exertions made by the friends of our Establishment, to extend the invaluable blessings of Christian education and Christian instruction, to the thousands of our too long neglected and increasing population! Then might we hope, by the blessing of God, that by a general and more universal diffusion of scriptural knowledge, and the

habits of a church-going population, might be realized scenes of moral beauty, and loveliness and grandeur, far surpassing what has ever been attempted by the pencil of the artist, or the pen of the poet or historian. Then would be literally accomplished the words of the evangelical prophet, and we should have cause to adopt and unite in the beautiful and descriptive “new song—sing His praise from the ends of the earth, ye that go down to the sea and all that is therein; the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands.” Is. xlii, 10—12.

Public charities, and private beneficences have effected much for the Highlands, and to these we are highly indebted for reclaiming several moral wastes, which civil enactments and physical strength endeavoured in vain to accomplish. Of late years also our legislature has added to the number of preaching stations and schools, in a few localities that were formerly inaccessible to the house of prayer: but “what are these among so many?” True religion has doubtless flourished, and is still cherished in several highly favoured districts; scenes of “holy beauty” are occasionally met with on our rocky shores, and within our secluded glens, and from many an humble dwelling is “heard the voice of joy and melody”—still the “woman in the wilderness” requires the helping hand of the rulers of the “earth.”

Much physical improvement has been effected in

the Highlands by means of roads, bridges, and canals; so that now several of the most secluded glens and straths have been rendered accessible; and steam navigation is daily augmenting and pouring in its commerce: But it is also introducing its general accompaniments—luxury, avarice, immorality, and Sabbath desecration. The contagion of dense cities has already infected their inhabitants, and disturbed their peaceful hamlets; and unless zealous and benevolent exertions, on a greater scale than has hitherto been tried, are resorted to, the consequences will be melancholy. It is to be ardently wished, that our legislators should have their ears and their hearts opened to the united, the unanimous, and the earnest call from the Highlands, for additional preachers and teachers; otherwise, the rapidly advancing, and if we may use the expression, almost *vegetative* population growing around our coasts, will occasion such pauperism and reckless immorality, as must, ere long, add much to the cumulative mass, already congregating to our large cities, and which will get ten times more depraved, by the contaminating influence before them. It may also be stated, and the writer may appeal to statistical information to vouch for its truth, that a great proportion of the most eminent citizens in large towns who are distinguished for steadiness, in their varied callings, for moral conduct, intelligence, and religious consistency of character, have had their mental and moral training, in those districts that were most highly favoured, by the preaching of the Gospel: whereas the great bulk of those who emigrate from places not favoured with this inestimable blessing, are found in the lowest and

the most debased grades of society, under the doom of the inhabitants of Canaan of old, "hewers of wood and drawers of water."

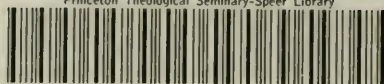
Churches however may be extended in every district, and schools may be opened in every hamlet; but their efficiency in a moral and spiritual point of view must depend on the *principles and character of the preachers and teachers*. To be instrumental in effecting a spiritual renovation of character, and consequent moral conduct, they must be men of God, faithful and conscientious in the discharge of duty; who will declare the truth as it is in Jesus. Men not only of religious training, but *who have felt on their own minds the constraining influence of the truth*. Such are the men whom God will delight to honour," in bringing sinners from darkness to light. It is from the labours of such as these alone, who find "wages in the work" that we can expect the fruit to appear of

"A virtuous populace to rise the while
And stand a wall of fire around our much loved isle."





Princeton Theological Seminary-Speer Library



1 1012 01043 7046